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The Priest

Edited By Priests For Priests

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January, 1953

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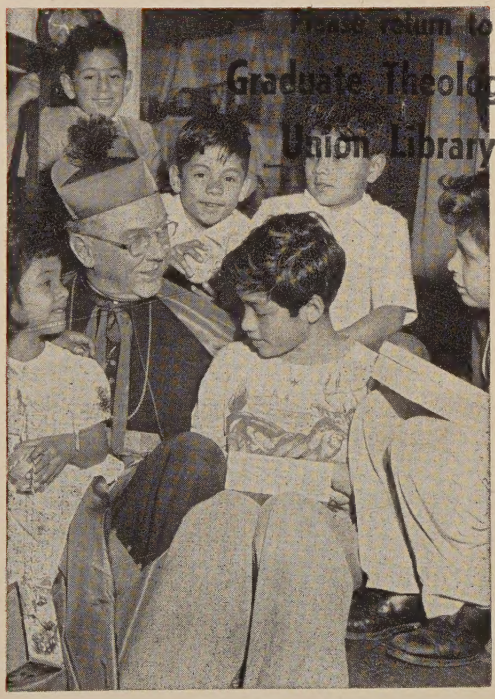

James Francis McIntyre

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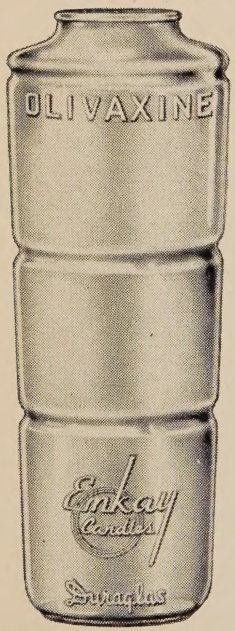

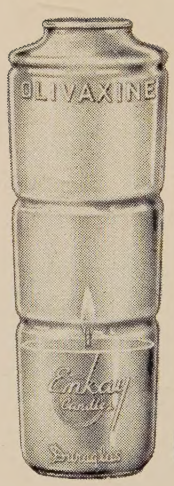

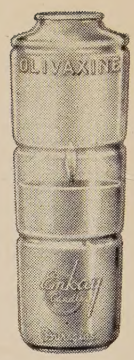

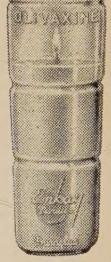

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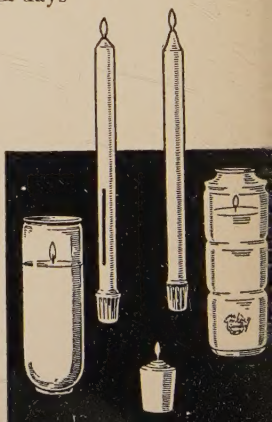

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The Priest, Jan. 53

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New Publishing Project

AN UNUSUAL ad in our November issue (p. 865) probably piqued your curiosity as it did ours when we first came across it. It presented in the center of the page a rather strange looking little cleric poring over a bulky tome while two rows of other books and a crucifix formed the background. The whole thing called your attention to "The Catholic Classics." We doubt that you had ever heard of them, as we had not ourselves. Here is the story behind it:

"The Catholic Classics" is the counterpart for English-speaking students of the BAC, or Biblioteca de Autores Cristicos of Madrid—an extensive project undertaken by Spanish scholars which has now run to 93 volumes. It is something comparable to the Hundred Best Books idea of American fame but surpassing it in content since it embraces the works of St. Augustine, St. Thomas, St. Bonaventure, St. John of the Cross, St. Teresa and others, and consists of critical editions. You can get more information from The Catholic Classics at 312½ E. Harrison, Harlingen, Texas. We are awaiting some samples of the work of BAC ourselves so we cannot as yet pass any judgment; but we have come

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across enthusiastic endorsements by others who have done business satisfactorily with this Spanish company and have furnished endorsements.

The Last Word

WE saw a dandy votive-light rack while on vacation last summer —one of those guaranteed not to overheat or smoke up your church. A dime in the slot lights a tiny bulb for eight hours.

Pastors have had trouble in the past with dishonest parishioners who, by rapping the rack smartly on one side or the other, have been able to light up three or four bulbs simultaneously without paying. This new model is calculated to frustrate such knavery. The least extraordinary violence sets a bell ringing and lights up a large panel at the back with the word FRAUD, which flashes on and off for five minutes.

One of the manufacturers is now working on a king-sized rack, illuminated interiorly with irridescent lights which revolve slowly in imitation of stained glass and with a very devotional effect. A special slot for quarters activates an organ recording of "Nearer My God to Thee" (the record can be changed with the liturgy of the season).

This particular model is still under wraps, pending official approval.

Mansion Chancery

IN New York last month, a friend unrolled before our dazzled eyes

THE PRIEST **JANUARY, 1953** **VOL. 9 NO 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

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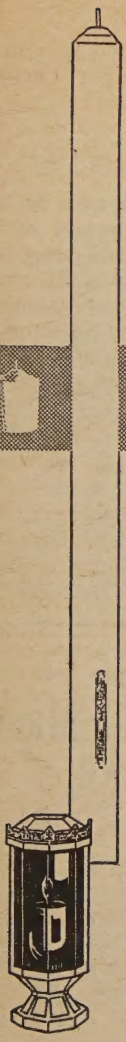

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the glories of the New York Chancery. It's located in the Whitelaw Reid Mansion back of the Cathedral rectory. Chandeliers, parquetry, sliding doors—all are intact. Except for the clack of typewriters, one would think he were in the chancery of a medieval doge.

In another wing of the mansion is Random House. We stopped there to inquire about "Witness," which we found such absorbing reading. It is still on the list of best-sellers with a total sale so far of nearly 100,000—not bad for an expensive ($5.00) work of nonfiction.

As we left the premises, we noted the Cardinal's limousine parked across the street. His license plate, year after year, is a simple "H." It hasn't been changed since the death of Cardinal Hayes.

Badin's Repartee

STEPHEN Badin, apostle to Kentucky and proto-priest of the United States, appears to have been a tough man to cross. Normally genial enough, if stern, he could be a demon at repartee. So we learn from Schauinger's new history of Bishop Flaget—"Cathedrals in the Wilderness" (Bruce Publishing Co., $4.00)—one of the most engaging books we have come across in quite some time.

Once a minister asked him why he had never married. The question was meant unkindly, as Badin saw. Badin replied that he had

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been married for some time; that he was married to the Church.

To this the minister replied that he too was married to the Church but that he also had a woman for a wife.

Replied Badin: "You are married to the Church and to a woman! You have two wives then. All I have to say is that one or the other of them must be a slut."

Another minister, finding Badin plugging along a country road afoot with his saddle slung over his back, asked where his horse was.

"He took sick and died," replied Badin.

"Did you give him absolution before he died?" asked the minister, quite pleased at his thrust.

"Oh, no," came back the answer with a grin; "it would have been useless; the silly animal turned Presbyterian *in articulo mortis,* and went straight to hell."

Sic transit gloria mundi

CHARLES M. Schwab, steel king who was once 200 times a millionaire, died so "broke" that his linen and hardware had to be sold to satisfy creditors.

The Van Sweringens built a railroad empire, but in the end, even their house was sold for delinquent taxes.

David Buick, after whom one of the most successful automobiles is named, ended his days at a desk job in a small trade school.

Col. Studebaker was once worth over three and a half millions, but he ended life as a bankrupt.

Pliny Fisk made $800,000 overnight out of the Harriman-Hill rail-

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road battle alone, but he spent his declining years in one room.

George Liftchild, earning $100,000 at the age of twenty-three, wound up staying in the city jail because he had no place else to go.

James Monroe, governor, diplomat, twice President of the United States, was so poor in retirement that the people made him a justice of the peace. But his health failed even this humble work, and he ended his days supported by a daughter in New York.

Thomas Jefferson was head of his family and owner of sixty slaves at age fourteen, owner of 10,000 cleared acres at thirty, possessor of a law practice that doubled his plantation income, Secretary of State, Minister to France, President of the United States—yet only a collection taken up among friends kept him from the necessity of selling his estate by lottery to raise money in his old age.

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Continued on page 62

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The Priest

Vol. IX JANUARY, 1953 No. 1

Editorial Comment

Amongst Ourselves

THIS is THE PRIEST'S eighth birthday. The coming year will see our millionth copy delivered into the hands of some subscriber. With our first issue we dedicated our work to St. Francis de Sales and we take this occasion to renew that dedication.

If we were new at editorial work back in the fall of 1944 when THE PRIEST was aborning, we have certainly gained much experience since then. While we hardly yet qualify as veterans, we have long since passed the journeyman stage.

The glamor has gone and we realize now that the apostolate of the press is a grinding work singularly wanting in consolations of any sort. There is still a thrill of satisfaction in picking up the first copy of a new issue, still damp from the press, but it brings a glow of relief rather than a feeling of achievement. "Now the pressure is off for a week or ten days. Now we can relax for a time."

It is always that way with the Church publicist. At the end of a long day, he might like to take in a concert or stretch his legs before the TV set, but no, he turns his back on all that and retires to his study. He must read proof, or catch up on the exchanges, or hunch over his desk scratching out an editorial. Then the work goes out and there is silence. Thousands of copies are distributed and one hears very little in return. The few dozen or so letters that do come in are most often critical, pointing out an error in fact, taking exception to some contributor's viewpoint; some few offer suggestions, others seek information.

Most of our work is sheer drudgery—a matter of shuttling back and forth to the dictionary:

Is "tranquility" spelt with one or two l's? This contributor is using "like" as a conjunction; is that permissible? Do you capitalize every word in a Latin title, or just the first? Shall we italicize this title or put it between quotes? Here comes a sequence: "Bishops, priests, brothers, and Sisters." Why does

the writer want "priests" and "brothers" with lower-case initials?

The editors must read all material four times: first, when a manuscript is under consideration for publication; then when it is prepared for the typesetter; next, in gally proofs; and finally in page proofs. Then when the magazine comes out and you see all the pied print and typos, you wonder how you could ever have developed so many blind spots.

A Spare-Time Occupation

Neither of your editors is a full-time publicist. One of us is a seminary director, the other a parish priest. Between us, somehow, in little chinks of time between duties, often while the rest of the Church is sleeping, we manage to prepare your monthly copy.

Yet, I am confident, neither of us would care to exist as a full-time editor. It is the direct contact with souls, with students and parishioners, that keeps the spark of fervor burning in one's soul.

We have an article on file that describes a desk-priest who was one day called upon to hear a confession in a special situation. This functionary had to dig out his ritual and look up the form for sacramental absolution! It had been so many years since he had occupied a confessional.

As far as one can see, the functionary offers his Mass mornings in some closet or corner and then, for the rest of the day, is a consecrated typist with a highly specialized education. One feels that a trained layman could do such work as well. Yet that is not the way of the Church. So God must give them very special graces, these office men. If they did not have some priestly work, some contact with souls and the sacraments, such as the instruction of converts, helping out week-ends, running Communion calls, it would be hard to see how they could avoid just getting all dried up inside.

There is, of course, a variety of work to be done within the Church. Every priest, whether in the cloister or on the mission band, in college or chancery, could come forward with an impassioned and convincing apologetic for his own special vocation. Yet, it seems to me, with due deference to the delicate apostolate of my colleague, engaged as he is in the formation of priests—it strikes me that the most directly priestly work is being done in the parishes, whether at home or in the missions.

Living With The Sacraments

Christianus propter se, sacerdos autem propter alios. From rising until bedtime the parish priest is dealing with people. His back is broken giving Communion. His thumb is forever damp with oil. His legs are stiff from the confessional. His

voice is hoarse from instructing. At times his people may seem distant and unappreciative, but let trouble strike and they come like children for advice or, it may be, only for sympathy.

One must marvel often at the silent efficiency of the Church. There are 40,000 of us, Bishops and priests, taking care of thirty million souls. And it might be stated as a general fact that no one dies without the sacraments —through pastoral neglect, that is. We josh one another and discuss the idiosyncrasies of individual priests, yet Sunday after Sunday each one of us is at the altar at his appointed time, fasting and in the state of grace. The people of God hear Mass. How often have you heard of a congregation being sent home on a Sunday without Mass? The Protestants will call off a Sunday service on account of a snowstorm. Find me the Catholic pastor that would do that. No—he'll be at the altar, and at the stated time, if he has to use a helicopter.

They say that the late Father Havey, that great Sulpician director of souls, would send a penitent home for ordination with the words, "Good-bye, God bless you, and I hope I never hear of you again." He meant that with ordination one becomes anonymous from the world's point of view. The parish priest does not have his picture in the papers. He does not have time for the writing of books, for giving lectures. He does nothing to cause "admiratio." He does God's work smoothly but,—above all—quietly, wherever his Bishop assigns him.

That may be why editing THE PRIEST is such a cheerless chore. Our readers are not accustomed to writing letters to editors. They have long thoughts, but they keep them to themselves.

As the years go by, then, we grow in respect for the real veterans in this field, men like Bishop Noll, Father Lord, Father Gillis, and others too numerous to mention. For decades now they have been writing away, *non tam nova quam nove*, keeping alive their own zeal, passing it on to their readers. It is not easy. We have learned that from experience.—R.G.

To a Sunday **Times** correspondent suggesting that the time has come to drop "Fidei Defensor" from the Sovereign's titles, an editorial footnote explained that after Henry VIII's breach with Rome this title was withdrawn, but restored later by a subservient Parliament. Hence it pertains today, though "the faith is a different one."

The comment of Henry VIII, who detested Protestantism and was careful to found a chantry for his own soul, would be interesting.—**The Universe**, London.

Every Priest A Publicist

M. G. Kelliher

We should seize every opportunity

FREQUENTLY I have heard priests complain that in community planning or in community events they are politely ignored. How seldom a priest figures in baccalaureate or commencement exercises in the community of which he is a vital part!

I have often felt that perhaps we priests are not without blame. We are inclined to cut ourselves off from the community as a whole, to withdraw into ourselves instead of realizing that we are the leaven that must permeate and revitalize the lives of all the people within the confines of our parish. The Church has so much to contribute to the well-being of society that it is a great pity, in fact I would say a tragedy, that the official spokesman of the Church is not heard on most occasions. As pastors of souls we are responsible not only for the sheep in our own fold but for the other sheep that at present are without the fold. It is the prayer of Christ, it is the cry of the Church that we should do everything in our power to bring about this consummation of unity so necessary to the peace of our times.

When Christianity was one, under one head, it had tremendous influence on worldwide problems despite the fact that the means of communication were slow, hazardous, and at times impossible. Today we have the press, wireless, radio, and television, as swift and universal means of broadcasting the mind and philosophy of the Church on all aspects of modern living, but the influence of the Church is weak and faltering. Why?

We should take example from our Holy Father. At every possible opportunity he uses every scientific means at his disposal to reach to the furthermost parts of the earth. In that, is he not obeying the command of Christ? If the Supreme Pastor of souls feels obligated to enter these fields and perform these works, what excuse have I to justify my inertia and my silence in the small part of the Master's vineyard entrusted to my care?

I realize the many obstacles that confront us and the serpentine wisdom with which we must approach all questions and all activities that are part and parcel of even a very small community on the American scene. In spite of these, we must contribute our share, so that the Church we love may become better known, for with that knowledge will come respect

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and finally love from those who now know her not. Our Church is so misunderstood! Our silence is not helping in these days.

Local Opportunities

When the local school (public) calls and requests me to give the baccalaureate, what is my reaction? If the P.T.A. asks me to give a talk to its members during brotherhood week, how do I respond? I know I am not at home anywhere but in the sanctuary of my church. I am like a fish out of water standing in such surroundings and the sometimes hostile glances of a few are no help to my sangfroid, yet this is a priceless opportunity to stand and do battle for my Church that is so maligned and so misrepresented. As a soldier of Christ can I close my eyes to this clarion call of the Good Shepherd? Am I not a traitor to the cause whose uniform I wear if I politely refuse this invitation to let these wandering sheep hear the voice of the Saviour? "They shall hear My voice." How can they hear His voice if we be silent?

Sometimes it is exquisite torture leaving a comfortable chair and an enjoyable book to go out into the night and stand before an audience that is not always friendly. At such times let us recall Christ in the courtyard of Pilate before an audience that called for His death. Did He run out? The more a priest has to bestir himself to overcome his natural inclinations, the greater the subsequent joy and peace when the work is done. Our Lord is not outdone in generosity.

There are so many ways by which a priest can make better known the mind of the Church. Of these, in the average community, the press is the most important. It reaches the majority of citizens and does not require immediate attention. It can be laid aside for a more opportune moment. A short article once a month on an appropriate doctrine of the Church would do much to give the non-Catholic a peep through the window of the teaching edifice of the Church. How many peeps could be taken in a year, and from these peeps might spring a desire to enter at the door and see the beauty of the Church from the proper focus. Our opportunities are numerous. May God help us use them wisely.

A "Rural Pastor's Institute"

Around Lincoln's birthday I had an opportunity to attend a rural pastor's institute sponsored by the Iowa State College at Ames. I will confess that I approached the institute with trepidation as I realized that ministers of all churches would be there and this was my first essay into such unusual surroundings. The institute dealt with the rural pastor's obligations toward the community in which he lived. Needless to say I was very happy and at ease

when I saw twelve of my brother priests, even one from Boston. The Archbishop of Boston, God love him, overlooks nothing.

As the institute progressed I was mildly surprised by how much we pastors—Catholic and non-Catholic—had in common. The lectures given by non-Catholic ministers, while not possessing the definiteness and deep spiritual insight of Catholic teaching, were splendid, and thoroughly Christian in approach. The need of religious training for the individual, the family, and the state, was recognized. How that need was to be met was not so clearly outlined.

I was glad I went as I learned much in that meeting of minds, and I was proud of the contributions made to the success of this institute by my brother priests. One thought that struck me was that no religious leader has such a profound understanding of the nature of man as the priest. He acquires that insight, of course, from his Church. The broad toleration practiced by this rural organization of religious leaders was evidenced, in part, by the fact that Rt. Rev. Msgr. L. Ligutti, a priest of the Des Moines Diocese, was its president.

In work such as this the priest can do untold good. He has much to give, but he can also learn. The early Christian leaders, including the apostles, utilized every form of rostrum to advance the cause of Christ. I often wonder, had they been blessed with the scientific aids of our day, how they would have rejoiced and how eagerly they would have seized these powerful means "of preaching Christ and Him crucified."

The world sadly needs Divine guidance. The people are hungry for God. Intellectual pride was never so prevalent, though the intellectuals have taken from man every reason for glory both here and hereafter. The pastor with the care of souls should with exquisite courtesy teach humility in all its phases, though not as "to crush the broken reed or quench the smoking flax." Every morning at the altar of God he prays with the Church "Lift up your hearts." May he, by example and by word, through the press and by the radio, take the heart of man and lift it above the miasma of modern life so that it may actually feel the beauty and the love of God. This is "a consummation devoutly to be wished," for the hope of the world lies in our hands.

You get out of life what you expect . . . and what you expect tends to be conditioned by what you have already experienced. **—Action Now!**

The Perfect Prayer of Christ

Reflections on Our Savior's adoration of His Father

Francis P. Havey, S.S.

GOD must receive glory from His creatures. The orders below us are said to praise Him by being what they are. Because they come entirely from Him, they must in somewise reflect Him and show forth His attributes. Still they have not the intelligence to understand and not the heart to love God. They subsist in God, but there is no higher communication between God and them. Their homage goes to God through us. "Not being able to see God, they show themselves to us; not being able to worship, by their loveliness, they prompt us to worship God. They cannot know Him themselves but they will not let us forget Him. Thus it is that after their manner they glorify God."

With man real worship begins. We reflect not so much God's attributes, but His very nature. We are a living likeness of God. We know and love and are free. We are not made with our faces to the ground like the animals who find their all on earth; they were made directly for us but we for God. We rise above sense to find not only the beginning but the end of our being. Lower creatures are passive or are driven by blind instincts; they can will nothing of themselves. We have from our being a profound inclination for absolute beauty and goodness. We reflect on our thoughts and choose between them. We hold communion with God; our look meets the look of God and we cry with first promptings of religion, "O God, my God." The glory, then, of all the wide universe of force and matter is as dust and ashes to God, compared with the first stirrings of prayer in the heart of an infant. The world is nothing to Him without our prayer and worship, and God must have His glory from us.

First Of The Natural Laws

To worship God is the first law of natures such as ours. "The Lord shalt thou adore and Him only shalt thou serve." It is not a duty superadded to creation; it flows necessarily from creation and was foremost in the mind of God—the very purpose of our existence. How could it be otherwise? It is inherent in our very beings as a natural inclination in the unspoiled heart; it is the first business of life, and is founded in unchanging realities, and will persist as our duty here and our joy in heaven.

It is founded on our nature

This essay has long been circulated in manuscript among the late Father Havey's penitents and students.

and on the nature of God, and in the relations that bind us to Him. He is our Creator. We are drawn not from the substance of God, but from nothing by the acts of His will. What He is, He is of Himself; what we are we are by Him; we owe Him all; the breath of our nostrils, the beat of our hearts, the thought of our minds. We neither made ourselves nor suffice for ourselves; neither are we a law unto ourselves. He is our all. We fall upon our knees and acknowledge our absolute dependence on Him by the most profound act of our souls, by utter self-devotion, unconditional worship, by prostrating our beings before Him. "Who is like to God?"

We rightfully feel, indeed, honor and respect for human excellence, but what is human power, learning or holiness, to omnipotence, omniscience and essential holiness? A creature, human or angelic, could never by any increase of excellence whatsoever, attain to the Godhead. Creatures are great only in God and by Him. From the least to the greatest they are nothing in themselves. Between the created and the uncreated, then, there is not simply a vast distance, but an impassable abyss. In His presence, therefore, we sink down into our nothingness and feel welling up from the depths of our being an impulse unlike any we experience in human relations: We may worship no creature. God we must adore—the Blessed and Mighty, the King of Kings, the Lord of Lords, who alone immortally inhabiteth light inaccessible; Whom no man hath seen nor can see; to Whom be honor and empire everlasting.

The Depths Of Human Penury

But how meagre after all is our worship. To adore God is to appreciate with intelligent insight His divine excellence and to confess it with the praise and love of our hearts. We fall on our knees and try to recollect ourselves. Alas, how soon we are at the end of our resources. How little, indeed, do we understand our God. We hold, indeed, the knowledge of God by faith, and that blessed treasure is dearer to us than life. But how poorly we explain to ourselves what faith can tell us. And how can we realize Him as He is: "Vidimus nunc per speculum in aenigmate."

Our worship then suffers from a lack of understanding. Again we wish to love God, and lo, the same humiliating penury. If our minds are limited to mystery, our hearts are limited in consequence. Such even as they are, if we gave our whole hearts to God, the gift would still be unworthy of Him. But, alas, how poorly we love Him. We cry: "O God, I love Thee," and the next moment the best affections of our heart are turned to creatures or to self. The heart is so self-

centered and the creatures are so close to us, so fully within the range of our affections, and they appeal with such vivid charm to our senses.

In all the creatures men have worshipped God. God has always accepted the offerings of simple and humble hearts, but what is man's offering to the majesty of the Infinite? In all of duration since they began to be, the angels have worshipped with jealous ministrations around the throne of their King. But all their adorations, all the incensings of their censers, all the gold of their crowns, all the music of their hymns and harps, have not amounted to more than the finite.

How poor is the best worship of creatures to that which is due the infinite majesty of God. The offering of prayer or incense or the blood of victims is inadequate worship of Him; nor is His praise perfect, perhaps, though the angels unite with men. All are mere creatures and nothing in themselves. "What then shall we offer to the Lord that is worthy? Wherein shall we kneel before the most high God?" Almighty God has provided us with an offering by sending His own Son into the world. In Christ praise was perfect.

Christ Perfects Our Prayer

The only begotten Son of God took our nature into a living union with His person and made it as really His own as His divine nature. Though His human nature remained unconsumed or unabsorbed in His Godhead, He penetrated it through and through and deified it by His person. He acts through it and His acts, as the acts of an infinite person, have infinite worth. God has willed, therefore, to receive the worship of His creatures through Christ, the God-Man. There is one mediator between God and man, the man Jesus Christ: "Nemo venit ad Patrem nisi per Me."

How perfect is the worship that Christ pays to God through His mind and heart. From the beginning of His human life to its consummation on earth, He never turns His eyes from God. "I see the Lord always before my sight." He ever gazed upon His unveiled face and saw Him as He is, "Sicuti est." The nature of God, special and incommunicable, by which He is independent of angels and men and things; His power by which He dominates time and all things—all that are born and die in time; His tender providence which cares for the atoms as well as for the planets, and most especially for men and for angels; His nameless sanctity which creates inviolable laws on earth and in heaven; His absolute knowledge before which all things lie naked and in the open; even the secrets of the free heart; Jesus saw all this. This privileged vision set the heart of Jesus on

fire with intense and continuous worship.

Perfect Adoration

In the first instant of His human existence, He gazed upon God, and saw face to face, His infinite being. In that instant He rendered perfect adoration. He took notice of His own being, of the treasures of knowledge and love that He possessed, of the marvelous union with the person of the Son, and of His sublime mission into the world. He knew that none of these things belonged to His human nature. They were pure gifts from God. And He returned them instantly in complete oblation. He willed to live only for God's highest glory. "Behold I come to do Thy will, O God."

Adoration filled the profound silence of the manger crib, the simple home of Nazareth. It was the occupation of the early mornings by the seashore and long nights on the lonely mountains. When He said: "Oportet semper orare et non deficere," He said what was in His heart. He sent up worship from the straw of the stable, and the rough labor of the workshop of Nazareth; amid the contradictions of His public ministry. "I do always the things that please Him." And because worship is made perfect by sacrifice, He came into a fallen world which paid no heed to God or insulted Him by false worship. He went further and immolated Himself on Calvary. He took on the speech of tears, of blood, and the loud cry of death. That moment God obtained the worship of satisfaction. It was consummated.

A Window, a Thought

In a little church in the far south of Ireland, every window but one is of painted glass. Through that single exception may be seen a breath-taking view: a lake of the deepest blue, studded with green islets, and backed by range after range of purple hills. Under the window is the inscription:

"The heavens declare the glory of God and the firmament showeth His handiwork."—Robert Gibbons, *Coming Down the Wye.*

When David Garrick, the famous actor and friend of Dr. Sam Johnson, showed his friend his new home, with its gardens, statues, pictures, furniture, and sundry other treasures, instead of a compliment expected by Garrick, Dr. Johnson, clapping his hand on the little man's shoulder, said: "Ah, David, these are the things that make a deathbed terrible."—**Contributed.**

Complacent Failure

"None of them know how to read!"

An Inveterate Schoolmaster

"NONE of them know how to read!" Say what you will, these are certainly severe, disparaging words. Leveled at a considerable segment of the Catholic clergy by a convert of no very long membership in the Church, they sound downright unfriendly, not to say disloyal to a much-maligned cause freely and calmly espoused.

Yet the convert speaking was an elderly lady of rare culture and true gentility, who was happy to acknowledge that she owed an unpayable debt of gratitude to these same Catholic priests.

She was no evergreen carper. She had paid an uncommonly high price for the blessing of faith. She had been something of a personage in the reputedly aristocratic set and sect with which she was eventually to part company. Widely known in the world of letters, she had been accorded the homage of her caste, not less for her brains than for her blood. So much indeed did she leave behind that her very sanity was questioned with little murmurs of pity.

It was only after a long struggle of soul that she had thrown herself humbly into the arms of Mother Church. Then perforce she was virtually doomed to begin life afresh, largely among strangers in a strange world. Like a child exploring the rooms of a new home, she went for Sunday Mass to an assorted variety of parishes. Perhaps she was eager to acquire a speedy intimacy with an unfamiliar form of worship, or perhaps she sought to dispel a natural loneliness for old associations.

Everywhere she found in the Mass the same overflowing comfort for her heart. Everywhere too she was thankful to find in the preaching unclouded light for her mind and definite direction for her way.

She met only one disappointment. Indebted though she felt herself to this earnest clergy for feeding and guiding her soul, she was constrained to whisper that plaint about their reading into the ears of the priest that had instructed and received her.

Her discontent was uttered in no disdain or loftiness, but purely in the wistfulness of a blighted hope. She had often in the past heard the Scriptures read effectively both abroad in England and here in America. She missed that inspiration, alas, from too many a Catholic pulpit.

The Indictment Faced

"Not know how to read!" Can this charge be justly brought against members of the

very profession about which George Bernard Shaw is quoted as saying, "Compared with it, every other is composed of amateurs with a picked-up education?"

Granted that Shaw's extravagances were often aired only to be discounted, still the fact remains that given the training of the Catholic clergy, their public reading ought to be found at least fairly effective.

Yet recall how few priests read the gospels and the epistles and the increasing number of extra-liturgical prayers in such a way as to impress the people deeply and to offer them an added inducement to come to church. Men welcome good reading with much of the relish they have for good speaking.

Once or twice in an age, it is true, we hear of a priest that conducts a crowded Holy Hour by simply reading the New Testament chapter by chapter. But of how many others can we say that their reading is in itself truly attractive? It is well for us that we have the mighty magnet of the Presence in Mass and Benediction!

The Original Sin

What can have gone amiss? Why do men of unquestioned ability discharge so grave a duty in so unhandy a fashion? The chief reason is probably not far to seek. It is almost surely the evil spell of a delusion that is well-nigh universal. Almost everybody that holds up a book in the pulpit plumes himself on being a rather good reader. Whatever defects he may frankly admit in preaching, singing, or other functions of the ministry, he never for a moment doubts that he can at least read well.

This more or less innocent conceit is nevertheless the precise folly which the Anglican liturgist F. J. Newton points out as the initial blunder in the practice of the art. In his judicious book "The Conduct of Public Worship," he writes in a rather solemn tone: "Watch and pray. It is simply fatal to good reading to make up one's mind that one reads well."

Who cannot feel the need of that warning? Good reading is by no means a task to be attempted with assurance. It calls for self-effacement.

It is much like the work of an artist who copies a masterpiece. This man cannot indulge in bold, freehand strokes such as he might ply in a design of his own. Strictly heedful and docile, he aspires solely to reproduce in good faith the line and color of the original. His personal skill is held in leash, so to speak, by the claims of the master. He is far from free to show off his brushwork or his genius for contrasting and shade.

With like restraint, the good reader will not obtrude his personal manner, let alone his elo-

quence or his shrewdness of cent. All such showy display of self is just so much static in the broadcast. We may actually say of the reader what Newman said of the preacher: "The more he is lost to himself, the more does he gain his brethren."

The Actual Sin

The self-satisfied reader has at least one good instinct. He prizes emphasis; nay he revels in it. He blithely splashes the heady stuff all over the page. This is his specialty, he flatters himself; so he makes the most of his cleverness, and as usual achieves a dashing failure.

Now, there is no denying the value of emphasis. It has been truly called "the charm of good reading." It brings dead print to pulsing life. It imparts something like the effect of perspective in drawing. It is almost the whole art in itself.

But, needless to say, the emphasis must be of the right kind in the right place. Otherwise, like wrong matter in the wrong place, it becomes an irritating nuisance. Then it is only another instance of a good thing turned into evil by misuse.

First of all, emphasis should not consist exclusively of an incessant vocal tapping. It is by no means restricted to the use of a crude percussion which hits more or less noisily every word assumed to be significant. Alluringly easy, this bare mechanical stress is woefully common and, more's the pity, woefully inept.

Let us listen to the hammer-and-tongs reader as he drums out a mesage like a native in Africa. He pounces on every opportunity of underlining words by smart, resounding strokes. If no occasion presents itself, then he invents one. He will rub-a-dub a bit of preamble as vigorously as he would beat out the principal theme: "At **that** time Jesus spoke **this** parable to **His** disciples." He might even thump "spoke" and "disciples" for good measure.

Contrast that bumpy, brittle interpretation with what we might call a natural, artless version. In this we shall find very little emphasis, scarcely more than enough to bring forward the single word of prevailing interest, and even that word is set apart less by force than by a tone of suggestion. Listen to the homely prose: "Once upon a time a father told this **story** to his children."

Can we wonder that President Curry in his very practical handbook "Foundations of Expression" condemns "the emphasizing of too many words"? He affirms that "as a rule five-sixths if not nine-tenths of words in the most effective conversation are subordinate." It is indeed our great good fortune that we have in our everyday conversation an accurate index

for such allotments of stress. May we read at least humanly!

Shunning the Sin

Excessive accentuation, we may think, is most unnatural if it is uniformly imposed by dint of sheer force. We agree that there must be emphasis; but we know that we have at hand other and often better means than resonant hammer-strokes. We may bring a word into prominence not only by rapping it out but also by stretching it out, by consciously prolonging its utterance. Pause, likewise, the cutting of sound from about a word, will literally set it in relief, in high relief if need be.

These two agencies, prolongation and pause, as we are well aware, will also slacken the pace of reading and so afford time for marked thoughts to sink in. It is surprising how much these simple techniques, within bounds of course, can conduce to pleasurable listening. The mind moves along with fewer jolts and with frequent little lulls for reflection.

In addition, we have at our command a guarded change of pitch, a slight shift to a lower or a higher note on the scale, which can impart a distinct shade of meaning to the words. Here again tranquil conversation will supply trustworthy guidance. It is easy to go to excess: good reading is not oratorical.

Finally, without becoming unduly dramatic, we may employ a touch of tone-color, a hint of feeling. We may, for example, faintly reflect the mood of the text and be now light, now grave, as in the passage: "Art thou a King then? Thou sayest that I am a King." All this means more delicate work than can be done with a hammer.

The upshot of these reflections might conceivably be a finding that public reading among us is too confidently undertaken and too awkwardly performed. There is too little reserve, too little grace of touch, and far too much irritating sameness in the crisp, pointed, churned manner which persistent vocal stress inevitably breeds.

Some of us, doubtless, have had occasion to remark how a truly good reader, though never appearing languid, will glide along easily and for the most part equably. His words will flow on smoothly, not often **staccato**, but rather consistently **legato**, in a connected way. There will be adequate emphasis, to be sure, but it will not be of the noisy, indiscriminate kind. He has subtler expedients than that.

In short, we are dealing with a high art which demands unremitting thought and care. It deserves better than impulsive, slap-dash treatment. We can understand, then, how self-complacency is fated to become its elaborate tomb.

The Code Loves Old Priests

Canonical provision for your old age

Aidan Carr, O.F.M. Conv.

PRIESTS know that they too must, like golden lads and lassies and chimney sweeps, come to dust. That isn't difficult for a man to remember who sprinkles dust solemnly on the casket of his parishioners when the grim reminder of Ash Wednesday has been fulfilled.

Priests know also that shrouds have no pockets, as the late Archbishop Michael J. Curley of Baltimore frequently remarked. And, in any case, few priests are in a financial position to store much lucre in those non-existent pockets, even should they hit upon that bizarre idea.

Thank God the overwhelming number of priests are far too busy storing up treasure where neither thieves, moth, nor agents of the Internal Revenue Bureau can break through!

Really now, Father, I don't mean to keep up this funeral note much longer. I only wish to call your gentle attention to something as inevitable as death and taxes: that priests do grow old—if they live long enough, and that they too must be provided for when their ability to carry on an active ministry is hampered or precluded by old age and/or sickness.

God is provident, and we have St. Paul for authority when we assure ourselves that the priest has an inalienable right to live by the altar. While Providence *could* care for the aged or infirm priest in a direct way, as it does the sparrow of the air and the flower of the field, yet the truth is that God uses secondary means to effect His holy designs.

And so it happens that few priests — even zealous young assistants — turn down their salary and other incidental remuneration. We live in a very real world, and reality and priestly devotions are well-met.

In a word: How do things look for your being financially secure when " . . . old age, serene and bright, and lovely as a Lapland night, shall lead thee to thy grave?"

The law of the Church is deeply concerned, Father, in seeing to it that you are not in want—ever. That is why we read in Canon 979, § 2: " . . . titulus debet esse et vere securus pro tota ordinati vita . . . " The title of your ordination guarantees, in a general way, a becoming, life-long sustenance. If one is a religious, the problem solves itself: having vowed poverty the poor religious will

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rarely be overly poor, except in spirit. We hope. I am assured on unimpeachable authority that few religious in this country have starved to death. Nor have many of the secular clergy met a like fate. But the religious is in a position that seems to require his being somewhat less solicitous about the future than his brother in the diocesan clergy.

If you are wealthy in your own right, by your patrimony—(translate freely: "Papa's money") then you have no worry (except the worry that besets anyone with investments in these days of spiraling inflation and ravenous taxes). And if Patrick Henry took a dim view of taxation without representation, he should see it *with* representation.

Needless to say, it is comforting to reflect that in *your* old age you will have a tidy income from prudent investments—with enough left besides to help some deserving lads through the sem—and perhaps even enough to donate to the church a stained-glass window with the likeness of your patron.

Do It Now

Maybe you are wisely insured by a fairly substantial endowment policy that you have kept up through the years, even when the going was difficult. That policy will be a welcome source of whole or partial support a few decades from now.

And if you are still young, Father, may I remind you that the time to buy life insurance is before you think you can afford it. It will be too late when you can afford it.

Not many priests retire from their pastorates. They prefer to die in their cinctures and with the announcement book half-made for next Sunday. And that is, despite some sentiment to the contrary occasionally manifested by the younger generation, a good thing. There's something positively inspiring about seeing an old priest still "in there swinging"—due allowances made for his pet idiosyncracies.

And what *sacerdos in aeternum,* young or old, forswears his right to idiosyncracies? A priest who is blessed with the health and the disposition to go to the end right in his rectory has no worry.

But how about one who has neither private resources from his family; nor a ripening insurance policy; nor a present pastorate to care for him? He too is covered by the law. Canon 1429, §§ 1, 2 requires the support of a former pastor by pension from his former benefice. This is an equitable and workable system, since the Code permits the Bishop to require the present pastor to pay a decent regular sum to his predecessor.

A very similar arrangement is mentioned in Canon 2154, which expects the Bishop to as-

sure a fitting pension to a pastor who has been *removed.* These pensions work no hardship on anyone. At least not in most parishes in the still solvent U. S. A.

In this country the title under which one is commonly ordained to the secular priesthood is that of the service of the diocese, and so even when one is no longer in a pastorate, or was never a pastor, still he retains a relationship to the diocese. In virtue of this bond, come what may, the diocese will care for its priests from its general funds if that is necessary. And not from charity either, but from justice.

Moreover, the III Plenary Council of Baltimore explicitly legislated that special relief funds for the clergy be established in each diocese, leaving the method of raising money to the judgment of the respective Bishops, with the advice of their clergy. In many dioceses this system has proved eminently satisfactory — at least for those who have been dues-paying members.

In conclusion, Father, things look rosy for your old age, insofar as the fiscal part of it is concerned anyhow. Maybe you won't be financially able to smoke Corona-Coronas or spend the winters at a swank Florida hostelry. As if you ever did! But, by God's goodness, you may count upon a "forted residence 'gainst the tooth of time when you slip into your lean and slipper'd"—cassock.

Nobody Answers

We feel we've heard this one before, but it was told to us as a true story. The rector of a certain midwestern university was coming home one night. As he alighted from the street car there was a fellow-passenger who had been imbibing too freely, who got off with him. Fearing that the man might be hit by a passing car, the rector assisted him over to the sidewalk. The drunkard was most profuse in his thanks. "Wha's yer name, Father?" Not wanting to be involved any further, the priest gave but his first name. "My name is Paul," he said. "Now isn't that wonderful," the drunk exclaimed. "You're just the man I've been looking for for a long time. Tell me, did you ever get an answer to that last letter you wrote to the Corinthians?"

—Action Now.

To St. Teresa of Avila Our Lord said: "One soul, not a Saint, but seeking perfection, is more precious to Me than thousands living common lives."

The Sponsor—And The Problem

Charles Connors, C.S.Sp.

Why not use proxies?

TWO long lines, the one of boys, the other of girls, move slowly down the middle aisle. The leading pair, now at the foot of the altar, genuflect together with practiced care. Two by two they move forward, all going through the same ritual. When his turn comes, Johnny, an eleven year old cherub, appropriately scrubbed and bedecked, mounts to the top step and kneels. From somewhere to the right and behind him a heavy hand takes a firm grip on his shoulder. He just begins to reflect, with a certain amount of admiration, on the methods employed by the Church to make sure you don't run away, when he is startled by the cool touch of oil on his forehead and the sound of a voice coming from before him: "Signo te signo crucis . . ." In no time at all, hardly, he gets a little cuff on the cheek and then he is on his way back down the altar steps.

As he proceeds with measured pace through the sanctuary, a neat maneuver is wheeled off before his eyes. Some man, a stranger to him but who, he now realizes, was the one gripping his shoulder, moves off the altar steps and his place is taken by Mr. Wendell, the grocery man. From the corner of his eye he sees that at the same time a similar replacement process involving two women is in progress on the girls' side.

The reason for this is quite clear to Johnny. There must be a couple of hundred kids being confirmed today and holding all of them down, one at a time, would be pretty tiring for two people so they have to be relieved by two others every once in a while. With complete comprehension the newly confirmed directs his calculated steps back to the pew from whence he came.

Johnny, of course, can't be expected to understand all the decisions that were made weeks before the confirmation ceremony and which resulted in the events revolving about him. First of all, the large number being confirmed had excluded the possibility of each candidate having an individual sponsor without causing the walls of the church to bulge. Then the pastor had to decide who would serve as sponsor for the class. Mr. Wendell was a natural, since he had been most faithful in helping to count the collections on Sundays for the past ten years. Mrs. Rauch, who always lent a hand with the Forty Hours dinner, was an easy choice, especially since she had been a sponsor at the last three confirmations. But Bill

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Father Connors is stationed at Ferndale in Norwalk, Connecticut.

Core, the rising young lawyer with three kids in the parochial school and always ready to supply sound legal advice (free), couldn't be overlooked. That meant a partner for him, and Wilhelmina Fox, who was handling the extra instruction class for children from the public schools, was deserving of some recognition. So the four sponsors were selected and coached —they would work in shifts of fifty children each.

The problem faced by Johnny's pastor is by no means unique; on the contrary, it might be called almost universal. And the solution resorted to is the usual one.

Each Should Have His Own

Everyone agrees that it would be ideal to have individual sponsors for all those confirmed. Canon 794, par. 1, states that a sponsor should present only one or two candidates for confirmation, although the minister of the sacrament may allow exceptions for a just cause.

And the duties imposed by sponsorship are such that they can hardly be discharged if one person is sponsor for as many as a hundred individuals at a time, especially when the candidate and his patron are total strangers to, possibly don't know the names of, and may never see one another again. The Roman Pontifical prescribes: "The bishop announces to the man and woman sponsor that they must train their spiritual child to right living, that he shun evil and do good . . . because this is their duty" (Tit. *De Confirmandis*). Canon 797 asserts: "The sponsor is obliged to regard the one confirmed as under his perpetual care and to see to his religious education." That's a big job even when it has to be carried out for one spiritual charge; what about when it has been taken on by one man for a whole class?

For Valid Sponsorship

Moreover, Canon 795, 40, requires, for the sponsor to act validly, that he be chosen by the candidate or his parents or guardians; or, *if these are lacking or refuse to do so,* the minister or pastor may name the patron. (Possibly there is an implicit authorization given to the pastor by the candidate or parents to act in this matter for them.) The system of having a few sponsors for a large group conforms to the letter of the law, but certainly the spirit, the purpose is not attained. Yet the restriction of space in a church imposes a very real practical difficulty to the use of individual sponsors.

The problem can be solved in a way which satisfies all the canonical requirements, maintains the importance of the spiritual relationship thus established, renders possible the fulfillment of the consequent obligation, and yet doesn't in the least complicate

the ceremonies in the administration of the sacrament.

That way is the use of proxies for the sponsors. Reference to this is found in Canon 795, 50, which requires that the person being confirmed be touched by the sponsor "per se vel per procuratorem." Proxies for godparents in baptism are fairly frequently resorted to, so that the employment of procurators in the reception of a sacrament is not unknown to the faithful.

The advantage in following such a practice in confirmation when the size of the church doesn't permit individual sponsors is that two (or four) persons can be proxies for any number of patrons, so that no more space is needed and no more confusion results than when the same number are employed as sponsors. Instead of the pastor choosing a few pillars of the parish as *sponsors* for the whole group, he can name them as *proxies* for the real sponsors of each *confirmandus*. The ceremony itself would proceed as formerly but the spiritual relationship is created not between the confirmed and the proxy but between the confirmed and the patron, who is not a stranger but has been properly chosen because of his or her ability to discharge such an office towards this particular individual.

A Suggested Procedure

A procedure such as the following could be carried out a short time in advance of the confirmation to insure the validity of the sponsorship:

1. The pastor can invite parents (or the *confirmandi* themselves, especially in the case of adults), to choose sponsors, explaining the meaning and importance of their function, and the qualifications for the office, but would inform them that due to lack of space they are asked to act only through proxies.

2. Printed cards may be provided for the sponsors to sign and return, delegating the pastor to name the procurators. Such a card would read somewhat as follows:

> I authorize the pastor of St. ———— parish to appoint a proxy for me as sponsor in the confirmation of (*name of confirmandus*)
>
> Signed ————

This satisfies the requirement of Canon 795, 10, that the patron freely intend to undertake this office, and that of an Instruction of the Sacred Congregation of the Sacraments of Nov. 25, 1925, which demands that when a sponsor in baptism or confirmation authorizes another to act in his name "the authority be lawfully proved; i. e., by qualified witnesses or by a legitimate document in writing," unless his intention is known to the pastor from some other source.

Usually in group confirma-

tions the candidates carry a card on which is written their confirmation names. The back of the card authorizing the appointment of a proxy could serve this purpose, thus avoiding unnecessary detail and keeping on one card all the information needed for the record. According to the above-mentioned Instruction, the names of both sponsors and proxies should be entered in the register.

The use of the formal card will help to some extent to make the sponsor aware of the seriousness of the obligation he assumes and, in addition, will impress on the candidate that that stranger in the sanctuary who grips his shoulder is only an agent for his true sponsor. Such an educative process may be especially necessary where the use of a few sponsors for a whole group has long been the custom.

Nowhere does the Code forbid delegation by the sponsor of the choice of a proxy in baptism or confirmation, as it does in the celebration of marriage (Canon 1089, par. 4). The custom of a third party choosing a proxy in the former two sacraments *without the knowledge and consent of the principal* was reprobated.

What qualifications are necessary in the proxy for him to discharge his office validly? None is given except that he actually touch the subject. Hence a father, mother or spouse of the person being confirmed, though he may not act as patron, may validly and licitly serve as proxy. A simple rule for the pastor to follow would be to choose as proxies those who can be considered worthy to serve in the sanctuary.

The Law Is Observed

If, where lack of space in the church does not permit individual sponsors for each candidate to attend the ceremony, this method of appointing a few proxies for all is followed, to all appearances the conferring of the sacrament will be the same as when several individuals are sponsors for the whole group. But there will be quite a difference.

First of all, the law will have been observed strictly; the proper person will have chosen the sponsor and no one will present more than one candidate (or two, if both happen to choose the same sponsor).

Secondly—and this should be the most persuasive argument for the adoption of such a method—the spiritual relationship between confirmed and patron will become significant and the ensuing obligation capable of fulfillment, a thing which is morally impossible when one individual is patron for a whole group. And there is no quicker way to bring a law into disrepute than to render its observance impossible.

Prayers For A Priest's Guest Room

Theodore L. Flynn

Six invocations for various occasions

THE Catholic layman appreciates the visit of a priest. He thinks, and rightly, that the blessing of God is upon the house where the priest of God is honored. How much more fortunate are we dwellers in rectories, where the visit of the priest is a common occurrence — where the holiness of our neighbors in the priesthood communicates itself to us by their frequent presence, by their prayers as they recite the office and the rosary, by their aspirations for the repose of the souls of departed priests and their devout petitions for the return of the wayward.

To the pastor in an isolated parish the visit of a priest is a time of sheer delight. Cut off from the frequent social intercourse with his brothers in the priesthood, he appreciates the more deeply the opportunity to entertain a priest. Work is put off until tomorrow; bedtime is delayed; he cannot get enough of talk about the things that interest him and his guest. All too soon comes the time of the visitor's departure.

These visits are spiritually profitable. To remind us of the blessing that the priest's coming brings, to us priests no less than to the laity, and as an expression of gratitude to the many priests who have been perfect hosts to him, the author has composed these prayers for a priest's guest room.

Father Flynn is pastor at Huntsville, Alabama. He wants you to come see him sometime.

Prayer For My Host

O God, who hast blessed the virtue of hospitality, so that Abraham by its exercise entertained angels unawares, bless the master of this house. May he always see in his guests our High Priest, Jesus Christ. May the brotherly love that binds us as priests together grow at his table. May the discussions in his study promote our love of Thee and of Thy children. May his love and appreciation for the priesthood, in himself and in his guests, ever grow deeper and stronger. Requite his hospitality to priests with Thy love, until he enters into that mansion which Thou hast prepared for him, where Thou wilt forever be to him not host, but Father. Amen.

Prayer For The Priests Of This House

O Lord Jesus Christ, Priest and Model of priests, bless the priests who dwell in this house. May there ever be in them but one mind and one heart. May they dwell together in peace, the peace of Thy love; may they work together efficaciously for

the welfare of Thy flock; may they encourage and support one another on their journey to heaven. Amen.

Prayer For The Priest Himself

O merciful and generous God, who hast given me a share in the priesthood of Thy Son, may my visit to this house be a source of blessing to those who dwell here. May I be a considerate guest. May my speech be as such as to edify. May the company of my fellow priests awaken in me a new appreciation of my priesthood, a new respect for theirs. May I learn from each of them some new aspect of Thy greatness, Thy mercy, Thy love. Grant that at my departure there may remain behind the gracious memory of a priest who strove to please God and to show forth Jesus Christ in speech and in action. Amen.

Prayer Before Meals

O Lord Jesus Christ, whose disciples at Emmaus knew Thee in the breaking of the bread, may I see Thee in each of the priests who share this meal. We are Thy brothers: a privilege conferred on us in spite of our unworthiness. May we grow ever closer to each other and to Thee; may we encourage each other in doing good; may our brotherhood lead each of us to new heights of holiness until it finds its crown in Thy company in heaven. Amen.

Prayer Before Recreation

Dear Lord, as we, Thy priests, gather for recreation, be Thou in the midst of us. May the virtues of our absent brothers be extolled, that we may all be moved to emulation. May their faults be covered with a charitable mantle of silence. May we argue to arrive at truth, not to score empty victories. May we speak humbly of Thy blessings, for the profit of others. May we listen respectfully to Thee, speaking through our fellow priests. May we honor the aged, edify the young, comfort the sorrowful, encourage the despondent, rejoice with the joyful. May the welfare of Thy flock, and particularly of its shepherds, be ever in the forefront of our minds. May charity inspire our speech; may moderation mark our actions; may our conversation make us ever more like Thee. Amen.

Prayer Before Departure

O Lord Jesus Christ, I give Thee thanks for this opportunity to profit by the company of my fellow priests. As I return to my home and my duties, may I ever bear in mind that I am not alone. I am supported by the prayers of priests throughout the world. The courage of martyr priests, the sufferings of sick priests, the zeal of missionary priests, the wisdom of teacher priests, the labors of parish priests, all work for my

benefit in the priesthood. Make me worthy to be a member of their glorious company.

Make me remember, too, that I need never travel far to be in the company of a priest. A few steps from my rectory, in my own parish church, I can visit the High Priest Himself. He will share my joys, and console me in my sorrows. He will give light to my problems, strength to my weakness. Lead me to Thy self, O Lord, through my association with our fellow priests. Amen.

JULIE---Or Housekeepers are Hard to Get

"There's something there from the Chancery"

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

MY parents will soon celebrate their Golden Wedding Anniversary. My mother is unable to leave the house. May the bishop allow me to offer Mass in the living room of their house on the day of the anniversary?

Yes. Canon 822.4 provides for such a case.

If the answer is in the affirmative, will those who attend this one particular Mass fulfill the Sunday precept (the anniversary falls on a Sunday)?

Yes. Canon 822.4 may be so interpreted to mean that implicitly a dispensation is granted from the proper place for hearing Mass. Cf. Welsh, *The Use of the Portable Altar,* Washington, 1950, p. 105. This opinion of various authors was confirmed by the decision of the Pontifical Commission for the Authentic Interpretation of the Code on March 26, 1952, that those who assist at Mass in a place visualized in Canon 822.4 do satisfy the precept of hearing Mass—*AAS,* XLIV (1952, 497.

Who has the power to permit the celebration of Mass in a private oratory in a house and to permit those attending to fulfill their obligation of attending Mass on days of precept?

Only the Holy See can grant this privilege. Cf. the Instruction of the Sacred Congregation of the Sacraments, *Quam plurimum,* Oct. 1, 1949—*AAS,* XLI (1949), 493-511, particularly sect. I, 1.

If a priest is confined to the rectory because of a serious sickness but on some mornings he would feel well enough to offer Mass, is it difficult to secure the privilege of the portable altar?

The Sacred Congregation of the Sacraments, in the above mentioned Instruction, (II, 9, a) states that it prefers that the bishop, in such a case, should request not the general privilege of the portable altar for this priest, but should request rather for him the faculty of offering Mass *"domi loco honesto et decenti."*

If a family has secured an indult from the Holy See to allow them to have a private oratory where Mass may be celebrated, do they need another indult in order that the Blessed Sacrament might be reserved in their private oratory?

Yes, another indult is needed. The same 1949 Instruction of the Sacred Congregation of the Sacraments (IV, 4) insists that this is an extraordinary indult and that this extra indult will not be granted unless exceptional circumstances seem to justify the granting of such an indult.

Through a misunderstanding,

a priest performed a marriage without proper delegation. Does that all-embracing Canon 209, supplying jurisdiction in cases of common error and of positive doubt, refer also to marriage cases?

Yes, the rules of Canon 209 may be applied to marriage cases. On March 26, 1952, the Pontifical Commission for the Interpretation of the Code answered *"Affirmative"* to the question: *"An praescriptum Can. 209 applicandum sit in casu sacerdotis, qui, delegatione, carens, Matrimonio assistit"*—*AAS* XLIV (1952), 497.

Has the Code for the Eastern Churches been promulgated as yet?

On February 22, 1949, the Canons concerning Marriage were promulgated (to be effective May 2, 1949)—*AAS,* XLI (1949), 89-119. On January 6, 1950 the Canons regulating their Ecclesiastical Tribunals were issued (to be effective January 6, 1951)—*AAS,* XLII (1950), 5-120. On February 9, 1952 the Canons on Religious, on the Temporal Goods of the Church, and a special section of 24 Canons giving definitions of many terms in the Code for the Eastern Church were issued (to be effective November 21, 1952) —*AAS,* XLIV (1952), 65-152.

Could a priest who baptizes a child be also the child's godfather?

Technically, yes. Canon 766 requires for licitness that the bishop give his express permission for anyone in Sacred Orders to be a godfather. It is suggested however in such a case that someone act as the proxy for the priest performing the ceremony (S. C. Rites, June 14, 1873, as cited by Merkelbach, *De Sacramentis,* 1939, n. 171)—for example, the father of the child could be the proxy for the priest.

Are proxy marriages valid in American civil law?

Not to the knowledge of this writer. It may be true that one of the states in the Southwest would recognize such a proxy marriage if the ceremony took place within that state, but apparently the normal rule is that such proxy marriages are not civilly valid. Such proxy marriages, the writer also understands, are not helpful for immigration purposes, nor are they allowed by the military authorities for allotment purposes.

Father John, at the scene of an accident, gives one of the victims a quick "one-spot" anointing before the person is raised into the ambulance and rushed to the hospital. The man's condition does not change at the hospital. Must the other anointings be supplied?

Yes. Canon 947.1 decrees that in an emergency one anointing may be made on any sense (and more properly on the forehead) with a brief form but *"salva obligatione singulas unc-*

tiones supplendi, cessante periculo." Therefore there is a serious obligation of supplying the various omitted anointings as soon as possible.

Merkelbach (*De Sacramentis,* 1939, n. 693) notes that the word *"periculo"* in the canon refers to any circumstance which caused the omission of all the anointings, and notes also that the other anointings are to be supplied absolutely, not conditionally, as they pertain to the integrity of the Sacrament. It would seem that either Father John or the hospital chaplain could supply the other anointings.

What are the indulgences granted for the pious invocation, "Lord, teach us to pray"?

The Sacred Apostolic Penitentiary, on April 30, 1952, granted the following indulgences for the pious recitation of this invocation: 1) a partial indulgence of 300 days each time it is recited with at least a contrite heart; 2) a plenary indulgence under the usual conditions, that can be acquired once a month, if this invocation is recited devoutly each day for a month — *AAS,* XLIV (1952), 389.

A Pauline Privilege case refers to a case wherein both parties are unbaptized, one becomes a Catholic, and the other party refuses to live with the convert. Could the other party also desire to be a Catholic (when the interpellations are put to this other party) and to marry a Catholic, or does this destroy the possibility of the Pauline Privilege?

It seems that the "Pauline Privilege" might thus be "doubled" wherein both want to be Catholic and to marry someone else. Cf. Woeber, *Interpellations,* p. 89; Fontes, IV, 1140, ad 1.; Lery, *Le Privilège de la Foi,* n. 45, for the possibility of such a case.

May a general blessing of the people with a relic be given in church?

It doesn't appear to be a customary practice, but there seems no canonical or liturgical law against it. Wuest-Mullaney (n. 12) state: "The kissing of the relic and the blessing of the people with it shall be omitted as long as the Blessed Sacrament remains exposed" and they cite the Sacred Congregation of Rites, n. 4059, ad II, which implies that such a general blessing, or individual veneration of a relic, is not forbidden, for example, after Benediction at the end of a novena devotion.

What is the Crosier Indulgence attached to a rosary?

Priests who have the faculty to grant this Crosier Indulgence to a rosary, for example those who are Special Members of the Society for the Propagation of the Faith, or chaplains with the armed forces, may bless such rosaries with a mere sign of the cross. Persons using such a rosary may receive 500 days indulgence for each Hail Mary

and for each Our Father; this indulgence is applicable to the souls in purgatory.

Are there any rules about having the Papal and the American Flags in church, and about their position in the church?

Collins (*The Church Edifice*, Dolphin Press, Philadelphia, 1940, pp. 190-191) gives a succinct answer to this question: "The position in the sanctuary of the American and Papal Flags is not determined by the rubrics. In the absence of liturgical legislation, we should observe the following national regulations: 'If placed within the sanctuary, the American Flag should be on the Gospel side, whether fastened to the wall in a slanting position, or standing upright in a holder or base. The Papal Flag should be in a corresponding position on the Epistle side of the sanctuary;

" 'If the flags are placed in the body of the church outside the Communion Rail, the positions are reversed;

" 'In Processions of any kind, the American Flag should be carried on the right of the Papal Flag. At all times, both flags should be placed, or carried, at the same height.' "

The same author mentions that although the use of flags is not ordered, it seems fitting to have in the sanctuary both the Papal flag and the particular national flag, and he refers to a decree of the Holy Office of March 22, 1911, permitting the American Flag in the church during religious services and funerals.

Would you recommend any particular booklet for the use of the people at a Dialog Mass?

The Commission on Sacred Liturgy and Church Music of the Archdiocese of St. Louis has prepared a booklet entitled, "Our Dialog Mass," published by the Pio Decimo Press, Box 53, Baden Station, St. Louis.

Is it true that the Holy See allowed the Easter Vigil Mass for only the year 1951?

Originally, yes; the Decree granted the faculty to the local Ordinaries *"ad annum et ad experimentum."* However, the same Congregation, after making some changes in the Rubrics, on Jan. 11, 1952, extended this faculty for three years—*AAS*, XLIV (1952), 49. The Congregation noted that only the Holy See has the right to publish a liturgical edition of this ritual for the Easter Vigil.

It is important to note that both the priests and the people in those parishes which have this Easter Vigil Mass must observe the Eucharistic Fast from 10 p.m., if the Mass is a Midnight Mass; if the Mass is celebrated between 8-12 p.m., the Eucharistic Fast is to be observed from 7 p.m.; the priest who celebrates the Midnight Mass can take something *"per modum potus"* up to one hour before he celebrates another Mass on Easter morning — *AAS*, XLIV (1952), 51-52.

A Rule of Life in the Ministry

The ethos of the diocesan priest

F.P.H.

THE young priest feels a great expansion of liberty —passing from the seminary into the ministry . . . But he soon realizes that he is not free to do as he pleases. Now it is not rules but conditions that put compulsion on him. Before the Altar, on ordination morning he has made a great surrender; he has given himself, under seal, to Christ and His cause with men; and Christ has accepted it. He has "laid down his life." He has parted with his liberty. But his liberty, freedom, was not taken away, but *given.* He has laid down his life of himself; it is *self-sacrifice.* He must judge himself now by the "law of liberty"—"Caritas Christi urget nos"—a higher law (or the adequate principle).

I. The seminary has been a mould—the official organism of the Universal Church to transform him from a layman into a priest. It gave him: 1) the priestly standard and underlying principles, 2) taste and feeling for priestly worth and generous living (the abiding influence of a good home or school is the temper or taste for what is good in life), 3) settled ways (habituation to a style of dress, standard type of manners and capacity for the cause of Christ).

II. But the young priest has to make the adjustments when he enters the ministry. No school can give wisdom or practical tact or keep alumni under control. "Knowledge comes, but wisdom lingers."

In the ministry, if he has the aroused soul in him, he will ever be laying down his life. Duties, demands or opportunities put compulsion on the priest—not the bell and masters of the seminary, but bells irregular and frequent, of the perplexed and needy for service; now he is the servant of Christ to many masters, the multitude grouped 'round him instead of other kith and kin.

1) The altar: Now no need of bell or prayer to hold him to Meditation, but the altar rises up before him and, not to go at once from the nightshirt to the alb, he seeks a book at his desk or his priedieu.

2) The pulpit gives him more anxiety, holds him to study more than the fear of a call in the classroom; now he needs and gives real and personal reflection for the first experience of standing between the tabernacle and the upturned faces of the people who seek

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These jottings by a Sulpician superior are being published posthumously.

Christ through *him*. What he heard of Christ in the little classroom with the hearing of the ear, he announces with a living voice from the housetops of the altar.

3) The confessional is an awakening which makes the dull print of the pages of his textbook stand out with the emphasis of a headline of the newspaper. The "box" is the illustration chart or picture to the text.

4) The sick calls: He is changed by his first experience with a dying man. He does not run home like a schoolboy. His home is where his work is, his heart is in his parish. He would not fail men in their sorest need. He keeps in spiritual tone to draw out of his breast strong words to keep the dying in union with Christ in their last agony.

5) The needy: The people's money in his pocket goes, not for a good time, but to do good in broken homes.

6) Public opinion: Reverence for the people's ideal of a priest makes him deny himself a hundred indulgences lest he betray the trust of the people in him or soften the chaste heart that the people reverence in him, or show a longing for the layman's world that he gave up for Christ.

7) Enthusiasm for his priesthood — no regret, no gloom—the priest can't be at peace unless his mind and heart are in Christ Jesus. Live within your priesthood.

8) The priestly morale must rest on the trust, despite his passing faults, that Christ approves his work. He does what he can. Encouragement is necessary for a hard enterprise. Times of crisis will come; one will be driven back on self, introverted, sensitive, brooding over the meagre outcome of efforts, analyzing troubles and failures, limiting the gauge to hard work or hardship—leads to paralyzing of soul—unless he be great-hearted.

More Than Just A Mitre

A Suffolk clergyman, claiming the right to interpret marriage law according to his own sentiments, has said that he is in the "happy position" which he attributes to most of his clerical brethren when they reach a certain age.

He says they do not "care a hoot" for bishops.

This is strange episcopalianism.

It takes more than a mitre to make a bishop.

—The Universe, London.

Second Sunday After Epiphany

January 18, 1953

Invite Mary Along

THE wedding feast of Cana is another reminder of Mary's part in our redemption. Through and with Mary we come to Jesus. In the Gospels, in the Liturgy, in our private prayers, in sacred art, in the history of the Church — everywhere we find Mary playing an important part in the story of our reconciliation with God through her divine Son, Jesus.

Development

Cana reminds us to invite Mary into our social life. The bridal couple of Cana had Mary at their celebration! Today's Gospel tells us that our Lord and His Mother are together at Cana. Christ did not come alone, but with His Mother, Mary. Yes, Christ and Mary are together at this wedding feast. It was fortunate for all concerned that Mary was present. Together Christ and Mary provided joy for the celebration; they provided wine when the host's supply ran out. If we raise our eyebrows at this, we are forgetting that as long as Mary was there, Jesus would remain in their hearts as well as in their home.

We, too, should invite Mary into our social and recreational life. The social and recreational life of America has increased by leaps and bounds during the twentieth century; it has become more complex, more protracted. But, honestly now, has not Mary's part in our good times become less and less? And this to the detriment of our happiness, our peace of mind, our love and life with Christ.

Why invite Mary? Some may say that inviting Mary to our good times is like bringing Calvary to Cana! Such people are like children who do not want Mother at their party because, they say, she spoils their fun. They do not realize that Mother is responsible for their very existence, that she makes the party possible! So, too, we should not forget that Mary is our Mother; she gave us Jesus Christ, the source of all divine life. Do not forget that Mary gives us constant care and attention: every grace comes to us through her hands. We dare not forget how close Cana is to Calvary, how necessary Calvary is to Cana. How can we forget that Mary was at both Cana and Calvary? And, when we actually refuse to invite Mary to our Cana, we are forgetting that she was at Calvary. Remember that, since Mary was at Calvary, she is

the most desirable guest for our Cana.

Conclusion

We have to keep Mary and Christ together in our social life. Mary was at Calvary; so she belongs at your Cana. Mary was at Calvary; so she can keep your Cana joyfully alive. The Mary of Calvary can make your Cana a complete success.

Third Sunday After Epiphany

January 25, 1953

Thank God For Your Faith

AMERICANS are quick to appreciate and use their natural resources. Coal, oil, iron ore, timber, fertile soil, rushing rivers—all have been discovered and made to serve our nation. We have wrung from these gifts of God a more healthful, more useful, more civilized manner of life.

But does our resourcefulness extend to the spiritual life also? God gave the centurion of today's Gospel great faith. This Roman officer used his faith; he approached our Lord fully confident that Christ was able to heal his servant. God has been very good to us; He has given us the true faith along with countless graces so that we can preserve and use this faith. Do we realize the spiritual resources we have at our disposal? Do we preserve and develop our supernatural wealth?

Development

Are we aware of the usefulness and absolute necessity of our faith? Our faith is our spiritual eyesight! Look for a moment at how useful, gratifying, and necessary our natural eyesight is. Our bodily eyes are perhaps our most precious faculty. Our eyes are the gates of our knowledge of the world. Our eyes are the mirrors of the beauty of God's creation.

And our eyes are so frightfully necessary. Suppose that this morning on your way home from Mass you are alone and suddenly go completely blind! Alone, you have to get home unaided in complete darkness. Imagine your fears, your terror in a frighteningly new, pitch black, unknown world. No one would blame you for becoming frantic. Sudden and complete blindness would leave anyone of us groping to find his way. We would be confused at every turn, stumbling, falling over even small obstacles; we would come to serious harm unless aided by others.

Do we have to be struck blind to appreciate our faith, our spiritual eyesight? Do we have to lose our ordinary eyesight in order to make us preserve and use our spiritual eyesight? No! This moment we can, first of all, thank God for our faith, our spiritual eyesight. Right now give silent thanks for the divine eyesight that reveals God to you, that shows you our true home and the road there. Thank God for the sight that puts all thing of life—success, failure, sickness, health—in perspective: as means of reaching God. Appreciate your faith

which puts order into our universe which so many pseudo-scientists try to blast apart with their atomistic doubts. Thank God for spiritual eyesight that helps you love and serve the Creator of nature when so many educators blindly try to destroy the nature of the Creator.

Conclusion

Be resourceful! We have scarcely tapped the potentialities of our God-given faith. Is this because we fail to appreciate our spiritual eyesight? If so, now is the time to consider the value of our faith, to thank God for our vision, and to use it in every phase of our life. Otherwise we may hear the same condemnation that Christ spoke to his own countrymen: "The children of the kingdom will be put forth into the darkness outside; there will be the weeping and the gnashing of teeth."

Septuagesima Sunday

February 1, 1953

Biblical Sunday

"AS a man thinks, so he lives." How true this old saying is! We have seen it verified in daily experience. We find it distasteful to control our thoughts. But experience has shown us that if we do not control our thoughts, they will control us. The modern world has given us thousands of material benefits that raise our material progress. Yet these same benefits plunge us into distractions of every kind, pull us away from serious thinking, and prevent our spiritual progress. So the Church asks us on Septuagesima Sunday to resolve to read the Bible often. The word of God will help us think like God and live like God.

Development

Today the Church reminds us that Sacred Scripture is God's written word. The Bible is the inspired word of God. It is a letter from our heavenly Father to His children. It is a letter composed by God and written down by men of God to help us get to heaven. The Bible is made up of 72 books, divided into the Old and New Testaments. It was written over a period of fifteen hundred years, in three languages, human authors, inspired by God.

So the Bible is unique in the history of the world. God is the principal author; men are the instrumental authors. God uses the Bible to tell us what to believe and how to live. In the Bible God tells us that sin, the sin of our first parents and our own sins, are responsible for all the evil and suffering in the world today. Death, which we would think of at times, is a result of sin. Some moderns say we should never think about death, and they laugh at the idea of eternal retribution; they look upon hell as a myth. But in the Bible we read that Jesus Christ, the Son of God, not only spoke of both as certain, but he also graphically described our judgment after death and the eternal punishment of the damned. Our Lord considered it of

the utmost importance that we consider our life after death. Certainly the Bible will help us avoid the frame of mind that neglects a consideration of what death has in store for us.

Every Catholic should know, love, and read the Sacred Scriptures. God wrote them for our use. So procure a copy of the Bible at once. This is not difficult. The Bible is *the* best seller; and it comes in various sizes and editions. Buy a copy and set aside ten or fifteen minutes a day for reading it. Or, at least several times a week pick up the Bible and read it. After reading a few paragraphs, set the book aside; visualize the story you just read; say a few words to God about the thoughts He just put in your mind. Read the Gospels first; then the Acts of the Apostles. Read next the Epistles and the Apocalypse. Then turn to the Old Testament, and read the books as they are to be found there. Read slowly, devoutly, thoughtfully. Not only will you begin to appreciate the written word of God, but you will also begin to realize the love of God for men; you will begin to know and love Jesus Christ.

Conclusion

Christianity is a supernatural way of living; so mere natural knowledge will not help us become Christlike. The knowledge of the things of this world is insufficient to bring us to our heavenly home. An expert surgeon, an accomplished pianist, an atomic physicist, a successful business man — all can give you a wealth of knowledge and experience; but they cannot tell you what to believe, what to love, what to do in order to save your soul for all eternity. We must go to God's word if we desire to live *His* life.

Sexagesima Sunday

Christ Sows Himself in Our Lives

February 8, 1953

WAS the reading of today's Gospel merely routine for us? We might say that there is nothing startling in Christ's story of the sower. After all it simply means that He, Christ, is the sower, it simply means that we are the soil; it means that the grain of seed is the word of God, the word of Christ. If we get no further behind the news of today's parable it will tend to be merely a routine report for us. And we will miss the power and genius of Christ; we will overlook the divine resources that Christ is calling to our attention.

Development

It is in the grain of seed, as in an atom, that the startling news lies. The grain of seed contains tremendous power and happiness for each of us. Any other religious leader than Christ, any other sower would have said, "Here is my word, obey it. Here is my life, imitate it. Here is the way, follow it and you will be happy." Christ, the divine Sower, sows seed in the soil of our lives with divine ingenuity, with di-

vine genius. Oh, He does say, "Here is my word, obey it; my life, imitate it; the way, follow it." But He goes infinitely further. Divine love with divine skill finds a unique way to sow the grain of seed! He sows the seed in the soil of our lives. But the seed is *Himself!* He not only gives us the word; He *is* the Word! He not only shows us the way; He *is* the Way. He says, "Imitate my life"; and He mingles His life with ours just as wine and water are mingled in the Mass. *He is both Sower and Seed!*

Why, then, is the harvest of our lives often so poor? Perhaps we have never realized deeply the startling fact that Christ is both Sower and Seed. Perhaps we have not cultivated the divine in ourselves. Perhaps we have never expended the sweat, the energy necessary to reap a divine and plentiful harvest. We would be the first to laugh at anyone who says that it was an easy matter to develop atomic power. How can we expect, then, to develop the divine life without expending some effort?

G. K. Chesterton, the great English convert, died a few years ago. He had waged a constant crusade for the Faith with his pen and voice. On one occasion he was defending the Church against these moderns who say that she has failed, and he had this to say, "Christianity has not been tried and found wanting; it has not been tried!"

Have we tried Christianity in its deep and startling aspects? Or have we, rather, remained idle when it came to the startling, divine things of our religion? Do we perhaps stop at the difficult things because we are afraid to tap the power that is in us? Do we set a certain pace — comfortable, dull, unexciting — and thus miss the deep, exciting life that could be ours? For instance, our Lord says that we must take up our cross if we expect to follow Him. Do we ever deny ourselves as a means of cultivating the divine life of grace? Again, we need advice to develop our powers. Have we tried to find a regular confessor for ourselves and ask his help and advice? Do we receive Holy Communion frequently? Do we act out the drama of the Mass?

Are we aware that we are members of one Body? Again, do you try to recall that God dwells in you as in a temple? Here is a powerful force for keeping you pure and for removing all loneliness from your life. Why not dare to cultivate the presence of God in you?

Conclusion

God's love for us found an ingenious way of making us capable of following Him. Divine love led Christ to bury Himself in us. We dare not neglect His love and power in us. We must cultivate it. Otherwise our enemies will overcome us. So begin to depend more and more upon God's life and power in you. Try Christianity in its deepest aspects. Then you will begin to reap a plentiful harvest from the soil of your life, for Christ has sown Himself deep within you.

'Cold As Hell'

Pagan Eskimos imagine Hell to be a very cold place where there is never any game to hunt and one is always hungry.

—Mission.

PUBLICATIONS DISAPPROVED

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National Organization Of Decent Literature

JANUARY, 1953

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Gay Ghastly Holiday
Get Out of Town
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Judgment Day
Knock on Any Door
Laird's Choice
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Big Kill
The Girl in his Past
There's No Home
The Woman of Rome
The Young Lions
This Very Earth
Tobacco Road
Tragic Ground
Trouble in July
Where the Town Begins

MISCELLANEOUS

Artist Model
Case of the Cancelled Redhead
Cellar Club
Come Night—Come Desire
Confessions of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Four Dames Named Sin
Give Me Ecstasy
Gin Wedding
Her Candle Burns Hot
Innocent Wanton
Joy Ride
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Night of Ecstasy
Off Limits
Passion Has Red Lips
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Reno Tramp
Scarlet Lil
Season For Sin
Sexual Behavior of Unmarried Women
Slave Girl
Slaves of Desire
Sleepy Time Honey
Soft Shoulders
Street Girl
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
Temptress
The Affairs of a Mistress
They Call Her Easy
Thrill Girl
Thrill Me Suzy
Tonight For Sure
Torment
Tough Cop
Wanton By Night
Warped Woman
Where They Breed
White Slave
Woman Hunter
Yellow Head

MAGAZINES

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Crime Detective
Crime Exposed
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1952

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Eyefull
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Mr.
My Confession
My Romance
Nifty
Night and Day
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Pace
Pack of Fun
Paris Life
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Photography Workshop
Picture Follies
Picture Fun
Picture Show
Pix
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Popular Psychology Guide
Police Detective
Real Detective Cases
Real Story
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Salon Photography
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Sensational Detective Cases
Sexology
Show Girls
Smash Detective Cases
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Stare Winter
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Sunshine & Health
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Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Police Cases
21-The Magazine For Young Men
Uncensored Detective
Underworld Detective
Vue
Sir
Wham
Wink
Whisper
Wit and Humor
Your Psychology
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is 75c per year. Copies of the list in quantity are priced at 1c each.

Hope For Us Yet!

There is nothing so discouraging when we are striving to acquire a virtue as failure. Yet failure can be a most stimulating sign.

When we find that we have failed and are distressed about it, it means that we have been trying very hard to make headway.

Just look at those twelve men whom Our Lord picked as apostles!

James and John were bad tempered. "Sons of Thunder," Our Lord called them.

Thomas doubted. Peter denied.

Several quarrelled like children for the first place.

All ran away during the Passion.

Eleven were missing beside the cross! . . .

Rather of a bad show, wasn't it?

If it is those fellows who are going to sit on the thrones to judge us on the Last Day, well, there's some hope for us yet!

Book Reviews

Briefer Notice

IN view of our lack of space we would like to group the following books here. They are of value or we would not bother mentioning them; hence we regret our inability to provide reviews of greater length.

Fr. Erwin Sadlowski has now made his doctoral dissertation available for general use: *The Sacred Furnishings of Churches* (C. U. of America Press, pp. 176, $2.50). This is a commentary on the *De Sacra Supellectili* comprising canons 1296-1306, and draws also, for more detailed treatment, on the liturgical books and the Decrees of the Sacred Congregation of Rites. Along the same lines, Geoffrey Webb's work, *The Liturgical Altar*, has been reissued by Newman Press (pp. 118, $2.25). The approach is different here and more limited in scope.

* * *

There are several new volumes on ethics. The most recent is that of Fr. Leo Ward, C.S.C. *Christian Ethics*, (B. Herder Book Co., pp. 298, $4.00) which struck us as an eminently practical work for a priest to have. It not only expounds the principles but contains an interesting section on their application to modern problems: socialized medicine, sex, ownership, education, the state and freedom, the "One World" idea, etc. Macmillan has brought out *Ethics* by Vernon Bourke (pp. 497, $4.25) a solid and clear volume, primarily of interest to the teacher. It follows St. Thomas faithfully, almost slavishly (?), and for this reason, whatever its manifest value, will probably fail to be of use to our readers, in that it almost completely ignores many pressing modern problems. True—they, too, must be solved in the light of Thomistic principles; but Dr. Bourke does not solve them.

* * *

For the sheer pleasure of reading (if with profit) may we recommend: *Saints for Now* (Sheed and Ward, pp. 312, $3.50, a compilation edited by Clare Boothe Luce and reviewed at great length in our last issue.) This contains twenty-one sketches of saints by the most diverse authors, Catholic and non-Catholic, including Whittaker Chambers. Ditto, *These Are Your Sons*, by Fr. Timothy Mulvey, O. M.I. (McGraw-Hill, pp. 278, $3.75). Fr. Mulvey did these stories and sketches in Korea and adjacent fields. They faithfully mirror the mess that goes on there and are written with genuine feeling, accuracy, insight and humor. You may remember Father's work on the Catholic Hour some years back. If you do, this book will need no recommendation.

* * *

For your reference shelf, may we offer *Papal Pronouncements on the Political Order*, compiled by Rev. Richard Powers, C.S.V., of the Catholic University, and published by Newman Press (pp. 245, Index, $3.50). It embraces the teachings of the Popes, from Leo XIII to Pius XII, on such questions as

Church and State, liberty, law, war and peace, international society, education and the like. In the nature of a reference book, too, is Heinisch's *History of the Old Testament* (the Liturgical Press, Collegeville, Minn., $6.50). Dr. Heinisch is the author of *The Theology of the Old Testament* which was so well received recently. This work while thorough and scholarly does not make the demands on its readers required by the earlier volume; generally it is more practical too for the average priest.

A Practical Commentary on the Code of Canon Law

by Stanislaus Woywod
revised by Callistus Smith
Joseph F. Wagner, Inc., New York, 1952

THE now familiar canonical friend of priest and seminarian alike, "Woywod," has been brought out in another edition, this time in one volume. The new "two-volumes-in-one" are in fact nothing but the older set printed on lighter and, I might add, better paper, which has allowed the publisher to combine the two volumes in one. The text except for the incorporation of the latest decrees from the Holy See is identical with previous editions, possessing both the good and bad features of the past.

To this reviewer, on the credit side, Woywod presents to those weak in Latin a rather good translation of the whole Code. While on the debit side, the more serious student will have to look further for any "Practical Commentary." In justice to the author and reviser, any commentary on Canon Law must necessarily involve picking and choosing, and authors will invariably argue over the hierarchy of importance. Nonetheless, the problem of space could be solved in this text, were the less important canons summarized, and more of the important canons elucidated and not merely translated.

The present volume, notwithstanding its limitations, is a handy and useful tool both to the busy priest or the seminarian handicapped by the Latin of the Code.—John T. Desmond, Seattle.

Life Everlasting

by Reginald Garrigou-Lagrange, O.P.

(translated by Rev. Patrick Cummins, O.S.B.)

B. Herber Book Co., St. Louis and London, pp. 270, index, $4.50

THIS is a volume *De Novissimis,* in the traditional manner for the most part, but also lightened and illuminated by frequent quotation from the Imitation, Bossuet, de Caussade, St. Catherine of Genoa, and others. Of course it is profoundly theological but also profoundly practical—since there is no more practical section in Dogma than that which deals with Death and Judgment, Hell, Purgatory, and Heaven. Fr. Garrigou, too, in his handling of his theses has somewhat abandoned the rigorously scientific method he usually employs, in favor of the more concrete: He "popularizes" his pages with anecdotes from the lives of the saints, with quotations

from private revelations, occasionally with metaphors and language tinged with emotion.

May we recommend this volume not only to those who would use it with great profit in laying a dogmatic foundation for their spiritual life but particularly (and with some malice, even) to "popular" preachers who commit one of two possible errors, either by describing Hell as if they had been there or by never speaking *de novissimis* lest they offend the complacent.—J.J.-B.

Guilt

by Caryll Houselander

Sheed & Ward, New York, pp. 279, $3.75

GUILT is not a book on psychology. It is rather a book of religious meditations, shot through with psychological terms and references, on the sense of guilt that overwhelmingly burdens the modern man. As such it is quite stimulating and at times very moving—like good spiritual poetry. For many a Catholic it will doubtless prove very inspiring and perhaps it will encourage him to seek greater self-knowledge.

But if it is an attempt at achieving a rapprochement between the tenets of Catholicism and empirical psychology, and this reviewer suspects it is, it must be termed a failure. Very little of empirical psychology is employed, and what little is utilized, is quite confusing. The author is not successful in avoiding confusion between the spiritual and the psychological realm; and although she more than once asserts her indebtedness to modern psychology (her admiration for C.G. Jung, whom she calls "the greatest of all psychologists," is boundless), it becomes increasingly evident that her words actually militate against it.

The book furthermore abounds with instances of confused thinking. To begin with, it does not distinguish adequately between the neurotic and non-neurotic, between conscious and unconscious guilt feeling. Nor does it attempt to explain how a person's thinking and feeling are subject to cultural influences; or how cultural influences determine to a great extent one's attitude toward guilt feelings. What is really meant by "feeling guilty"?

Other examples of confusion can be cited. On p. 43 the author betrays a lack of basic training in abnormal psychology when she writes: ". . . but there are psychotic people and even insane people." Why the distinction between psychotic and insane here? Elsewhere (pp. 55-56) she identifies psychiatry with psychoanalysis, which is unpardonable. Such writing has led this reviewer to suspect the author's lack of psychiatric orientation.

In the author, moreover, the need to introduce new terms prevails over the need to facilitate understanding. Not satisfied with accepted psychiatric terms, she finds it necessary to coin new ones, such as "ego-neurosis," which, she writes, "is a disease of the soul, a spiritual rather than a psychological ailment."

The book *Guilt,* while hardly successful in achieving a true synthesis between modern psychology and Catholic tenets, will always re-

main good spiritual reading.—Ernest F. Latko, O.F.M., Cedar Lake, Indiana.

Speaking of Liturgical Architecture

by H. A. Reinhold

Liturgical Programs, University of Notre Dame, Notre Dame, Indiana, pp. 32, $1.00

THIS booklet focuses attention on the basic liturgical requirements in the building and decoration of Catholic churches. It grew out of a series of lectures given by Father Reinhold at the Liturgical Summer School, University of Notre Dame.

The author is not making a plea for any one style of architecture. He is trying to set forth those features which he believes should be emphasized in any Catholic church, whatever its style.

The central point he makes is that the liturgical, sacramental function ought to be the determining factor in the construction of a Catholic church, especially a parish church. Baptism, as initiation and birth into the Church, the Eucharist as the Supreme Function of all redeemed men, are the two foci around which all the others are grouped. "This prominence of the two sacraments must determine the architecture of a church inside and out."

Consequently he advocates a structure in which the Baptistry and Altar are at opposite ends, urging the architect to stress both of them in the exterior and the interior of the building. Generally speaking, the tower and/or the dome have been distracting influences, having little to do with the primary functions of the church. If they are employed it should be to give accent to the Altar or to the Baptistry.

The Baptistry should be large enough to express its importance in Christian life and worship, permitting a small congregation to assist. "It could contain the confessionals, as both Sacraments are kindred in purpose: Gate towards Church and grace."

The Altar will be raised to show its significance, and will dominate the whole plan by its position, decoration and lighting. (An arresting point is made — why not use lighting, in color and amount, to fit the liturgical season?) The congregation will be grouped about the sanctuary, the nave gathering them in close for participation in the Holy Sacrifice. The Choir will be near the Altar, to lead the singing of the congregation and itself to have immediate contact with the sacred action.

You will find this little brochure worth your while. If you are still planning your dream church, here are principles to guide you in your dreaming. If you have already realized your dream, it will be fun to argue with the author over the job that you have done.

In any case, you will agree that Father Reinhold is never dull.—William Morris, S.S., Baltimore.

The Philosophy of Communism

by Giorgio La Pira and Others

Fordham University Press (distributed by Declan X. McMullen), New York, 1952, pp. 308, $5.00

IT has been generally conceded of late and at last that Com-

munism is not simply something to be overcome by atom bombs or free lunches. It is a mental aberration and must first be met at the level of the intellect. Catholics have known that all along, and they have added as well that Communism is a religious aberration; that this kind of devil is to be cast out only "by prayer and fasting."

As a result of this twofold insight they have found that too many books against Communism fail to come off: they represent merely the sudden awakening of muddled-headed people; or lack any solid foundation in principle; or are merely expressions of personal dislike, arbitrary and vain. Catholics have, accordingly, had to turn to Catholic books on Communism.

The Philosophy of Communism will serve them well. A symposium made up of contributions by noted Catholic scholars, this work will adequately provide the Catholic answer.

It also has something not always available even in Catholic books on the subject—a note of practicality, as, e.g., evidenced in the contribution of Ugo Lattanzi, who took charge of the counter-Communistic propaganda in the Italian elections, or of Father Felix Morlion, who presents an interesting experiment in the analysis of the Communist mentality.

Douglas Hyde, well known convert from Communism, complained recently that criticism of the sect he renounced is often ineffectual because out-of-date or uninformed. The charge cannot be leveled at the present work, which proceeds from basic philosophical and theological foundations to their proximate applications in current Russian affairs.

As an instance of the immediacy of this book, one might allege the excellent, quite full treatment of the Lysenko affair in biology. To the everlasting shame of Soviet scientists, basic biological facts were denied in the interests of ideology and idolatry of Stalin—"that man (wrote the President of the Academy of Sciences) whose penetrating eye and genius corrects our errors in all our activities, in the political sphere, in the economic life, in the field of science."

One might make a slight criticism. It would have been helpful to English readers to identify the contributors whose reputation is sometimes narrowly European or quite exclusively scholastic. Even the best known names, those of Garrigou-Lagrange, Morlion, Gundlach, Giordani, and Boyer, are scarcely familiar to the average reader who would gain from better acquaintance with them.

In a symposium, too, there are degrees of merit and some overlapping is inescapable; but *The Philosophy of Communism* remains —a solid and useful contribution to the understanding of its theme.—G. J. Gustafson, S.S., Seattle.

Unless Some Man Show Me

by Alexander Jones

Sheed & Ward, New York, 1951

HERE in scintillating style are some very helpful suggestions and ideas on Old Testament paradox, symbol, and literary forms in

relation to moral truth. Father Alexander Jones of Upholland College, Lancashire, England has one amusing chapter on cabalistic numbers and sixteen enlightening chapters on Old Testament interpretation.

In order, he treats of paradox, inspiration, difficulties of interpretation, literary forms in relation to moral truths, first in general and then in the Canticle and in Jonas. There are five chapters on Genesis, of which "Man's Sin" gives a comparatively new interpretation of Adam's sin based on De Vaux's article in *Revue Biblique,* 1949, pp. 300-308. God's creature assuming the right to determine for himself even against an express prohibition what is good and what is evil. Man playing God. To us this appears the very essence of sin.

In "God said to Moses" Fr. Jones distinguishes between non-essential curiosities and the essential divine message. As the Great Psychologist and Teacher, God speaks to man in the language of men. He adopts the Jewish nation with many of its traditional idiosyncrasies and its pagan backgrounds, superstitions, curiosities.

"God chooses men, not robots. When He chooses a nation He accepts a living thing with ingrained customs. He does not annihilate centuries of national formation" (p. 132).

God condescends to man. For a time He even tolerated bigamy and divorce. "Moses by reason of the hardness of your hearts permitted you to put away your wives, but from the beginning it was not so" (Matt. XIX, 8).

A Vast Difference

Jones then points out that Israel's likeness to paganism sat lightly on the surface. There was indeed a vast difference in reality. "The immoralities of the pagan cults, sacred murder, sacred prostitution and the like are rigorously banned from Mosaic practice" (p. 134). Pagan religious ceremonies were sublimated, not sanctioned as they were. God's economy was directed to "draw upon an existing stock of ritual to coax His people to Himself." God adopted the nation *en masse.* Their customs were not destroyed but directed God-ward.

In Chapter 15, Jones emphasizes the three temples. In permitting the enemies of God to destroy the Solomonic temple and the so-called Herodian temple, God hoped to wean the Jewish people from a mere temple of stone to a temple not built with human hands, the temple of Christ's body, the temple of the mystical body in the New Testament.

There was also a threefold deliverance, the deliverance from Egyptian slavery, from Assyrian and Babylonian captivity, and finally the deliverance from sin through Jesus Christ who represents in His divine Person the Returned Presence and in His human nature the Temple of Flesh.

In Chapters 16 and 17 Jones points out signs of the Jew—beginning to appreciate and be proud of Christ—a first step to his individual and personal conversion to Christ. The individual Jew must yield to Christianity and not wait for a National Savior. The individual Jew must convert from

the false notion of national and material prosperity to find in Christ the true manna, the bread from heaven, the spring of water leaping into life eternal. As once Israel trusted in the promises of God addressed to one nation so now it must accept individual and personal faith in Christ, as the ultimate appeal to all men and all nations.

The present reviewer found the "Lesson of the Book of Jonas" and the chapter on Man's Sin particularly enlightening and helpful. Both are typical of man's selfishness attempting to thwart the generosity and mercy and love of God. God destroyed Jonas' vine shade but He spared Ninevah, giving it time to repent. Man, in the person of Adam, playing God. Indeed man has ever been God's spoiled child. When we denounce the pagan, God reminds us of our own weakness and folly.—Albert F. Kaiser, C.PP.S., Rice Lake, Wis.

Kinships

by Antonin Sertillanges, O.P.

translated by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, Calif.
McMullen Books,Inc., New York, 1952, pp. 234

ART being long and life being short, every field open to the pursuit of men tends to nurture in them its own variety of defect or distortion. Thus, the theologian is prey to a certain exclusiveness, and seldom outstanding for crispness of style. The philosopher, though more Catholic in interest, is likely to be less Catholic in spirit or, in any event, too rarified and lack-lustre. The scientist, overused to definables, inclines to resent whatever eludes his yardstick. The poet, responding vehemently to the searchless fascination of things, is taxed with dethroning reason and abdicating common sense.

And then there is Father Sertillanges. At the time of his death in 1948, he had for sixty-five years worn the Dominican habit with rare distinction. His long life and many works are signalized by that "passionate inwardness" advocated by Kierkegaard. Hence, when he writes of the interior life, as he does in *Kinships,* there is a ring of fiercest authenticity.

But that is not all. He writes with the surety of a theologian, the breadth of a philosopher, the immediacy of a poet, the universal reverence and compassion of a religious soul long committed to Christ.

The seventy-six essays in this sequel to *Recollection* average three pages each and embrace such topics as God's Presence and Providence, Love, Self, and Neighbor. His translators sent this reviewer the good news that a third work, *Integrity,* is ready for print, and a fourth is ready for translation.

Although not meditations in the traditional sense (a fact which will hearten many), these essays afford choice material for prayerful reflection. Perhaps they are best described as inflammable spiritual readings. At any rate, it would be sadly wasteful to read them swiftly or but once.

Another warning: although he writes with clarity and beauty,

Father Sertillanges gives disciplined expression to thoughts which frequently require both hands and a deal of momentum to tackle.

Most important, *Kinships* conveys that characteristic sense of enlightened humanity which during his life won its author the attention and regard of sincere thinkers, believing or agnostic. Incidentally, in this respect as well as others, he bears keen resemblance to his fellow Catholic and countryman, Blaise Pascal.

Any reader of this review who makes *Kinships* his initial acquaintance with Father Sertillanges should at least be spared some of the dismayed puzzlement I felt when I "discovered" his peerless *Intellectual Life*—"Why haven't I heard more of this man?" Whatever the reason, chances are that someone will be reading more of him.—J. J. G.

Dictionnaire Pratique de Liturgie Romaine

published under the direction of Canon Robert Lesage

Maison de la Bonne Presse, 5 Rue Bayard, Paris, Fr. 3400, about $9.50, pp. 580

DESPITE all the books written about it, the Roman Liturgy still presents some knotty problems, to say nothing of sometimes fraying a temper or two. For instance, on Holy Saturday, when it is time to kindle the fire, the flint won't work, the spark won't catch, and the altar boys seem to confuse the ceremonies with a rather elaborate football play. Of course, one way out is to cut the Gordian knot by using a cigarette lighter to start the fire. It's flint, isn't it?

The *Dictionnaire Pratique* isn't quite that practical, to be sure, but it is the first time, to my knowledge, that a book such as this has ever been published. Every possible subject that has to do with the Liturgy is set down in alphabetical order, from Abbé to Votive Mass. Each subject is then treated according to the following manner: Definition, history, liturgical and canonical regulations, symbolism, and ceremonial.

To show the timeliness of the book as well as its practical approach to each subject, we can select as a sample the treatment of Holy Saturday. After the brief definition, the history of the observance is given, starting with its status in the primitive Church. The Patristic period is represented with a pertinent quotation from St. Augustine (Sermo CCXIX), where he explains why this vigil is "the mother of all vigils"; then we see how the celebration was changed over the centuries, until today when the Holy See has promulgated the new *Ordo Sabbati Sancti.*

This new decree (S.R.C. Jan. 11, 1952) is analyzed to show when and how the cononical hours are to be recited, whether in choir or privately.

Next follows the description of how to carry out the ceremonies themselves—the ministers, the objects to be prepared, e.g., the brasier for the fire, the baptismal font, what is to go on the credence table, and so forth.

A brief but detailed explanation shows how to carry out the bless-

ing of the fire and of the Paschal Candle, the procession at the Lumen Christi, the Exultet, and the Lessons. Similar detail is given for the blessing of the water and the font, and for the celebration of the Mass. A final section gives the variations in the above ceremonies if a Bishop pontificates.

Someone may say that this is all very well for a cathedral or a big church, but how about poor Father Bobache, who has to do all the Holy Week ceremonies himself in that little run-down parish out in the sticks where there are only a couple of altar boys and a lady of uncertain years who doubles as organist and choir?

Father Bobache is taken care of. All the way through the description of the ceremonies, extra directions are given to show how the ceremonial may be carried out with liturgical propriety in small churches. Nothing is said, however, about what to do about the lady who doubles as organist and choir. Apparently this problem would elude even the learned and clever authors of the *Dictionnaire*.

It might be said, however, that Canon Lesage and his nine expert collaborators haven't missed any other tricks. Anyone using the book will find it a mine of information on the Liturgy, and a rather inspiring mine at that. Plus that, he will find the book eminently useful. The authors weren't kidding when they called it a *practical* dictionary.

There are many other books on the Liturgy and its ceremonies, such as *The Ceremonies of the Roman Rite Described,* by Fortescue; *Matters Liturgical,* by Wuest, and the classical *Compendium Sacrae Liturgiae,* by Wapelhorst, All these books are estimable, but some of them cover the ground in a highly detailed way that would interest only the most finical Masters of Ceremonies or professors of Liturgy. Wuest is an overly quick look at the Liturgy for those who wish to read and run. The *Dictionnaire* is detailed without being confusing, and highly informative without being burdensome.

It is an excellent reference work for every seminary library, for students, and a most handy volume for parish priests. I hope some American publisher will get some liturgical expert, or experts, to put it into English.—Joseph Taylor, New York.

Spiritual Teaching Of Father Steuart, S.J.

The Newman Press, Westminster, Md., 1952, pp. 148, $3.00

NOT many years ago an old man died in England. He left no family of his own, but he was mourned by thousands of souls who looked to him as their father under God. He was Father Steuart, S.J.

Father Steuart labored for twenty-five years in England, and in that time he became known as a retreat master of rare ability. He was a holy man. And his foremost desire was to make the truths of faith live for the layman, to illumine the many paths of sanctity that wind through the varied occupations of the world. It is said that in accomplishing this desire he was eminently successful.

In the present book, which contains condensed versions of many of his spoken conferences, Father Steuart's genius may not, at first, be apparent. Each conference is necessarily sketchy and, like as not, loosely constructed. Oftentimes we look in vain for the development of thoughts that are fired like rockets but never explode.

Yet, as one reads on, it becomes clear that even within the cramped quarters of a printed page Father Steuart's genius does have the power to inspire. A sentence arrests the mind. A phrase demands meditation.

After it has been said, then, that the book is not primarily a theological treatise, nor yet a well-ordered manual for meditation, but rather a memorial to a man of God, let it also be said that when we sink into the easy chair to steal ten or fifteen minutes of spiritual reading after a busy day we will find the energetic, delicately humorous chapters of Father Steuart both profitable and suited to our mood. — Raymond Gribbin, Baltimore.

My, Such A Language!

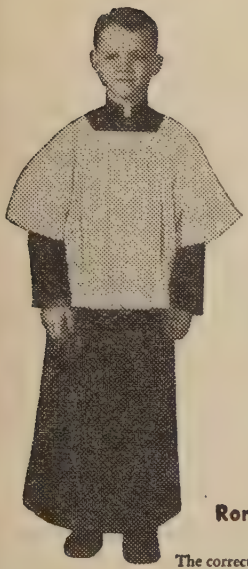
A recent trip into the Pennsylvania Dutch country gave us great enlightment as to how the King's English **can** be spoken.

A mother took her six year old son to town for the first time. As they went along the street he spied twins. "Look there, mom," he exclaimed. "There they go side by each. They look so much together like you can't tell each from each!" (The boy was a poet. His remarks scan!)

When the paper announces that it is going to rain people say, "It wants rain." And when the rain comes it "makes down awful hard." Thereabouts you don't put out the lights but you "outen" them. You don't put them on again but you "make the lights on." If some one were to accost you and ask, "Make over the street aint?" you'd know that they are asking you if you are going to cross the street. We love the final one, too. Some one described her Aunt Sara as "sitting broad!"—**Action Now!**

The Only Nation

"America is the only nation in the world that is founded on a creed. That creed is set forth with dogmatic and even theological lucidity in the Declaration of Independence; perhaps the only piece of practical politics that is also theoretical politics and also great literature.—Chesterton, **What I saw In America.**



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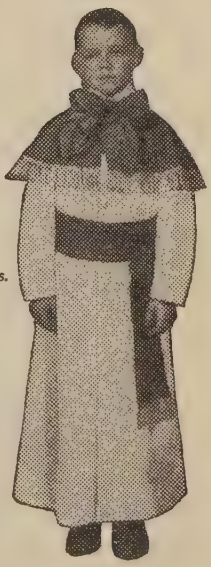

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Continued from page 10

A canonist, asked about the situation, remarked that "This is certainly observing the minimum of the rule about holy water. The system should be discontinued."

It reminded him of the cab driver who had a fare of sixty-five cents coming to him. The passenger counted out exactly sixty-five cents. The cabbie frowned.

"That's correct, isn't it?" the man asked.

"It's correct but it's not right!" was the cabbie's reply.

Complete Disabuse

FRIEND was telling us the other day about a learned priest who had been educated by his order at Oxford, Cracow, Rome, and Louvain. Then, by one of those mysterious processes known only to God and religious superiors, he was made an assistant in Brooklyn with special charge of the Boy Scouts.

Our friend overheard him on the front porch one night holding a briefing session with a patrol leader.

"Father," the kid asked, "what's this about the Trinity you were trying to tell us at the meeting tonight?"

"Now, son, as I told the fellows, in considering the Trinity we must try to disabuse our minds of all conventional notions on substance. As we ordinarily conceive it, a hypostasis is nothing more nor less than," etc., etc.

Descent From the Cross

WE heard the other day of a priest with a hand-carved crucifix which had somehow got broken. In a matter of fact way, he turned it over to a cabinetmaker in the parish, a devout fellow if sometimes a little bibulous, with instructions to glue the corpus and put the crucifix back together.

At suppertime a few days later, the artisan—pretty well "beered up"—called the pastor to the back door.

"Here," he said, thrusting the crucifix into the priest's hands; "you nail Him back on. I just can't bring myself to do it."

The Miraculous Medal

DID you know that the Miraculous Medal calls for a special blessing which can be given only by a priest with the proper faculties? They can be had for the asking from Father Skelly, in Germantown, Pa.—but, just the same, that's the way it's supposed to be done.

Also, to benefit properly from wearing the medal, one should be enrolled in the Confraternity. (The power to enroll is included in the faculties.)

Finally, the medal should be worn around the neck and not in one's pocket or on a wristband.

We didn't learn all this until our appointment to a church that has the Miraculous Medal Novena —so we thought we'd pass our information along.

The Bishop's Hat

IN the parlor at St. John's, where we say Mass in New York, we noticed a bulky package with a note pinned on top, to whit:

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The Philosophy of Creation in St. Thomas

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JAMES F. ANDERSON

What is the cause of being of all finite things? Is it possible that our material world existed from all eternity? Are all things dependent on God for their being? The creation of the world is a fact attested by divine revelation. But THE CAUSE OF BEING considers these questions philosophically.

The author, an Associate Professor of Philosophy at Notre Dame University, is known to students of philosophy through his earlier work, THE BOND OF BEING: An Essay on Analogy and Existence, and as a contributor to philosophical journals here and abroad. $3.25.

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Father Parker:

Is this your hat? If so, kindly return the Bishop's hat.

Thank you.

The second sentence of the note had been scratched out and a postscript added in a firm hand:

Bishop bought a new hat and wants his old one given away to the poor.

Correspondence

In Defense of Spain

Editor:

IN your editorial comment "Blanshard's Darkest Fears" (May, 1952) you said that "Spain has long been a puzzle to the American Catholic mind." And to solve this puzzle you appended three editorials, one from *The Commonweal,* one from *America,* and the third from *The Indian Catholic and Record.* Then you added that those editorials expressed the attitude of the average American priest.

I hope that you will accept the fact that those editorials represent only *one* side of the question, and that in all fairness to your readers and the thirty millions of Catholic Spaniards, led by a worthy hierarchy and clergy, you are ready to present the *other* side. For this purpose I am sending you two newspaper clippings. Both are taken from *The Wanderer.*

The quotations are so eloquent that I like to believe the "Spanish

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puzzle," for you and the "average American priest" who happens to read them, will cease to exist.

I could stop my letter here, Father; but I prefer to add something more. Let me hope that I will not offend either you or your readers with the following *telegraphic* statements:

1. Spain is physically and spiritually near the Vatican; don't worry too much about her possible mistakes.

2. Spain is certainly not a puzzle for the Pope who recently labeled its Catholicism *"integral, vigorous, profound,* and *apostolic." (The Wanderer,* July 5, 1952, p. 5, column 4).

3. I do not understand why the "average American priest" and so many American laymen are so worried about the disabilities of a handful of Spanish Protestants when there are so many millions of Catholic brethren all over the world who suffer immensely more than those Spaniards. Should all your zeal and that of all the other kind critics of the Spanish religious situation be exercised in the right direction, perhaps you could do something to alleviate a little their pitiful condition. In regards to Spain, you are losing your time. There the whole hierarchy (v. Ecclesia [Madrid], May 10, 1952, pp. 13-15) believes that it is much better to defend the rights of God and truth than the controversial ones of a handful of misled citizens. Because all of the Bishops, priests, and laity there have a bit of that *fides vere intrepida* of which Father Francis J. Connell *(The American Ecclesiastical Review,* Vol. 126, No. 6, June, 1952, p.

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Correspondence

411) would like to find more in the Catholics of U.S.A., they fear the "criticism" of God, not that of Mr. Blanshard.

4. The American ideas of democracy will not be generally accepted until you can explain in a satisfactory way:

a) why are there in the USA about 30 million second-class citizens — you, Catholics — with so many disabilities;

b) why are there in the USA 15 million—the Negroes—third-class citizens;

c) how is it possible that in a DEMOCRACY there exists 19 million families either "fighting poverty or facing starvation" (W. F. Cunningham, *The Pivotal Problems of Education,* New York: Macmillan, 1947, p. 187). Or if you prefer a more recent quotation, how is it possible that "one-fifth of the [USA] population gets one-half of the nation's income. The second highest fifth gets about twenty percent of our national income." This certainly is not a democracy but "monopoly-capitalism." (*Information,* April, 1952, p. 10);

d) how was it possible IN A DEMOCRACY that a small group of persons in the Pentagon and in the State Department could hand to Russia half-a-dozen countries against their will, and prepare the way for the Third World War — the greatest calamity to fall on the human race;

e) how is it possible IN A DEMOCRACY to have an indirect, yet EFFECTIVE, thought control through the press, radio, etc.

I could continue this litany of

Reverend Pastor

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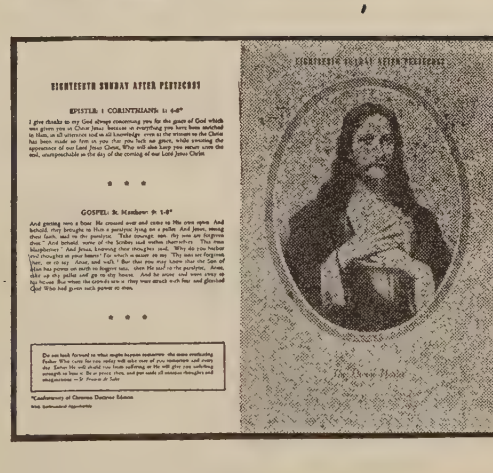
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shortcomings of your becried democracy; but these are enough in order that you may appreciate the difficulties some people find to accept it. The fact that so many countries do not have even a small part of the liberties you enjoy does not command inevitable acceptance of the type of democracy practised in the U.S.A.

Very truly yours in Christ,
Jose B. Vigo

Manila
Philippines

Defends Theresa Neumann

Editor:

THE Department of Raised Eyebrows is working overtime as a result of Hilda C. Graef's article on "Miracles and Mystics" in THE PRIEST.

Example: "The opinion of Father Thurston, that stigmata are not so much a sign of sanctity as of neurosis, seems now to be very generally accepted among critical theologians and doctors." *Seems* to be, eh? And *very* generally. And among a special class of theologians and doctors — critical ones. Oh, well, when pontificating, play it safe.

Example: "But we (that is, she) fully agree with his (Lhermitte's) conclusion that even if stigmatization is 'mystical,' it is but an accidental experience." Graef agrees; so what? And what does she mean by "accidental"?

Example: "What seems fully assured is that stigmatization, whether in conjunction with sanctity or

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not, *presupposes* a certain physical condition." Again that pontifical "seems." But *fully* assured is a touch off-key. Did Miss Graef drop her guard?

Example: "Saints with a perfectly normal nervous system do not exhibit it" (stigmatization). Well! What is a "perfectly normal nervous system"? And which of the stigmatized saints were under the protracted observation of infallible teams of neurologists and what-not for the purpose of determining whether they had "perfectly normal" nervous systems? Doesn't Miss Graef really mean that in her opinion, if a saint is stigmatized, then he can't possibly have a "perfectly normal nervous system"?

Example: "Perhaps one of the most instructive cases. . ." And a little farther on, referring to a different case, "Perhaps the most instructive case. . ." Perhaps, of course, there is more than one "most."

Example: ". . . a statement found in a very uncritical book . . . that. . . Theresa Neumann . . . confirms the belief that St. Paul was the first stigmatic. . ." If the book is "very uncritical," why does Miss Graef uncritically swallow its story about what Theresa Neumann said? Shouldn't Miss Graef find out whether she said it?

Altogether, Miss Graef's article is extremely uncritical and loose in generalizations. And I could not but note again her apparently irresistible compulsion to nag Theresa Neumann. Odd; very odd.

Sincerely in Christ,
(Mr.) Joseph A. Breig
Cleveland Heights
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Correspondence

Discrimination Against Negroes

Editor:

MUCH has been written in THE PRIEST magazine on the subject of racial discrimination. Another matter along these lines came to my attention recently.

Many priests belong to the Travelers Protection Association of America with headquarters in St. Louis. It is clearly stated on their application blank that membership is limited to "white male persons." Might I dare suggest that in renewing one's membership priest-members enclose a note with their check requesting a removal of the discriminatory clause.

I wonder if it is good to have our names associated with a group whose policies are discriminatory, un-American and "un-Christian."

Name Withheld

'Coming Late for Mass'

Editor:

I HAVE read with no little interest, "Some Last-Mass Problems," in the November issue of THE PRIEST. This is just one more of the many I have perused anent the same subject over the years.

Many years of mission work in parishes of the United States, Canada and Cuba, giving retreats for priests in many dioceses and the past fifteen years in parochial work, urge me to add my humble opinion in this matter — the re-

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sult of observation and experience.

None of the many writers seem to me to give the real reason for the very bad habit of coming late for Mass, standing in the back of the church, etc.

There are two reasons or causes which outweigh all others in importance. There will always be a number late for Mass in proportion to the late hour of the Mass itself. In other words, Masses are too late on Sundays and holydays. There is no excuse for Masses held at 11:30, 12 noon, 12:30, and 1 p. m., outside of some very special occasion — distance to be covered on mission stations, army, etc. These late Masses do not promote religion or increase piety. They are killing religion. I know all the reasons alleged for these late hours. In most cases they don't make sense and we priests know the real reason of these "quickies."

The second reason rests with the priest himself. If you will pardon my frankness or terse way of expressing myself, let me say without excuse or tergiversation, that priests themselves are the cause of 95% of the latecomers. In other words, the cure — almost complete and permanent — of this disease is for the priest to be on time. Begin the Mass on the minute; I would almost say on the second, and soon you will behold a marvelous change.

The problem will not be solved by talking about it Sunday after Sunday or by haranguing the late comers. Just let the late celebrants get busy and the problem will be solved.

I can remember, only too vividly, the torture and humiliation

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Correspondence

I suffered over and over again in countless parishes while conducting missions. After speaking on the Holy Sacrifice of the Mass to the people and emphasizing the importance of being on time for Mass, etc., very often the celebrant of the Mass the next day would be five, ten, fifteen and twenty minutes late for Mass and not infrequently on Sundays and holydays.

Reverend Fathers, let us by all means explain to our people the importance of getting to Mass on time but be sure to tell them that all Masses will infallibly begin on the dot. Then let the Reverend Celebrants bestir themselves and be on time and soon you will witness an almost incredible change for the better.

Sincerely,
Geo. S. Walker, O.S.A.
Hoosick Falls
New York

'Whose Labors?'

Editor:

MAY I have the privilege of telling your readers the following incident?

It was A. D. 1916. I had been sent to a small town in the Wisconsin diaspora to establish a new parish. We planned to have a mission as soon as our little farms church was blessed. However, we were poor like the proverbial church-mouse; we could not afford to engage a missionary. Being an Oblate Missionary and eight years out of the seminary, why couldn't I do it myself and save that much for the infant parish? I had conducted missions before.

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space in its columns, handbills had been distributed, the thirteen Catholic families had been visited, the forty-five mixed marriage cases had been gently alerted, and special prayers had been said for the success of the mission. When the time for the mission arrived, everything seemed to function perfectly: the altar boys, the choir, the Question Box, the Poor Sinners Bell, and, if you believed Mrs. O'Boyle who had recently come from the old sod, also the "sermons" of the missionary. I was well satisfied when each day of the mission drew larger crowds to the services.

A Convert

I considered it important to make personal contact with my parishioners, especially the newcomers. After each service I used to hurry to the front door of the church to meet the new faces. On Sunday morning, the closing day of the mission, I was at the doorway immediately after Mass, this time to meet a well-groomed gentleman who appeared to be waiting for me. He introduced himself, shook hands and added without further explanation: "Father, at last I have made up my mind to become a Catholic."

My heart leaped with joy at the thought of having brought another soul into the fold. A wonderful feeling of gratification suggested that the mission must have been a great success.

"So you have made the mission," I said, eager to hear more from the lips of my latest convert.

"Did you say you had a mission this week, Father? I did not know anything about it; in fact I am a stranger and arrived here only this morning."

The answer was a shock. It deflated something within me rapidly. Still there lingered the irrepressible thought that my morning sermon might have something to do with it.

"You will pardon my curiosity," I asked shamelessly; "did I say something in my sermon this morning that helped you to arrive at this decision?"

"No, Father," he said, "I was late; when I came in, you had finished your sermon."

That did it: a complete knockout of whatever vanity was left in me at the moment.

Visibly puzzled by the strange case before me, I was wondering what had brought this man into the Church. The good stranger had evidently read my mind.

"Seventeen years ago," he resumed, "I dropped into a Catholic Church while a priest was talking on the Mass. What he said about Christ on the altar made such a vivid impression on me, that ever since I felt strangely attracted to the Catholic faith. This morning when I passed by your church and happened to look in, I saw those men and women kneeling so devoutly before the altar. Their piety brought back to my mind the words of that priest and I felt deeply ashamed that I had kept our Lord waiting for me these seventeen years."

In a more humble mood I reflected, what an impressive and realistic commentary on the words of Christ: "One man sows, another man reaps. Others have labored and it is their labors you have

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inherited" (John 25, 38). If it took the grace of God seventeen years to win a soul, why be impetuous to see the immediate fruits of our labor! And if we "have made converts," whose labors did we inherit? Possibly the hard labors of a priest who was a "minus habens" in the seminary, a poor financier in his parish, an inglorious preacher in the pulpit, but with all a humble man of God.

P. Minwegen, O.M.I
Rhineland, Missouri

The Holy Land Franciscans

Editor:

HAVING recently visited the Holy Land, it strikes me that some publicity should be given the setup which the Francisans have to care for pilgrims who visit the Holy Places.

To begin with, the Franciscans came to the Holy Land in the 13th century. Since their arrival, they have been on the job through thick and thin caring for the Holy Places. Many hundreds of their number have given their lives in defense of the sacred places. At first, they searched out the Holy Places, identified them, and acted as guides for pilgrims. As time wore on, they acquired possession of most of the Holy Places. Down the centuries they have maintained them. They have built hospices, a kind of monastic hotels, for pilgrims. For centuries it has been their practice to offer hospitality to pilgrims and act as guides for the sacred places. Because of this service, the Franciscans are called the "Guardians of the Holy Places."

Today, the Franciscans are running true to the traditions of the past. They provide lodging for both men and women, Catholic and non-Catholic, who come to visit the Holy Land. If they do not have facilities themselves they direct the pilgrim to a suitable place where he can stay at a reasonable cost. For priests they make arrangements for offering Holy Mass at particular shrines, e.g., in the cave of Bethlehem or Calvary. For all people, aside from acting as guides, they aid in procuring taxi service, protect "innocents abroad" from being fleeced by beggars and peddlers, assist in the delicate matter of procuring credentials to pass from the Arab country to that of the Jews and vice versa, and render other services which are of great value to the stranger traveling in a strange land.

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There is no specific charge made for their services. At his departure, the visitor makes a voluntary offering, which, in most instances is considerably less than the amount paid for like services to secular hotels and guides.

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wonderful service. It seems that no agency gives publicity to the work of the Franciscans. Because of this lack of publicity, many come to the Holy Land under the direction of secular traveling agencies. The hotels designated by these agencies are expensive and many of the guides employed by them are incompetent. To begin with, the majority of these guides speak English imperfectly. Many of them are not well informed in regard to the Holy Places. At times they give out false information. For instance, one of these guides, pointing to a painting portraying the sorrow of the Blessed Virgin, "Thy own soul a sword shall pierce," was heard to say to a group of visitors: "This picture shows how Mary committed suicide after the crucifixion of her Son."

In 1936, in Damascus I had a guide who was a thousand miles off in pointing out the traditional road known as the "street called strait (straight)." Brother Bede, a Benedictine guide, told me that he happened to be in the Church of the Agony, Jerusalem, when he found that a Y. M. C. A. official was conducting a Protestant service. The brother asked him if he knew that he was in a Catholic Church. The official answered that the guide told him that this is the "Church of All Nations" and he thought that an interdenominational service was in order.

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—especially good things which are insufficiently known. And among the good things that are insufficiently known is the useful and noble work which is being done by the Franciscans in the Holy Land.

A couple of addresses worth knowing are:

(1) Franciscan Fathers, Terra Sancta College, Jerusalem via Amman, Jordan.

(2) Franciscan Fathers, Terra Sancta College, P. O. B. 23, Nazareth, Israeli

Any one contemplating a visit to the Holy Land, will do well to contact these places. The prospective pilgrims will be given accurate information which will save them both time and money, not to say anything of annoyances caused by taxi drivers, vendors of useless wares, undeserving beggars, etc.

Sincerely yours,

Rt. Rev. Joseph A. Newman

Louisville 16, Ky.

New Missionary Venture in the Canadian Northwest

Editor:

A NEW group called the St. Joseph Society has been organized at Falher, in the Vicariate Apostolic of Grouard, Alberta. The aim of this organization is to help students of the mission territories of Northern Canada and the province of British Columbia to become priests, religious and lay leaders.

Similar groups are now functionning in help of students of the Maritimes and Central provinces of Canada.

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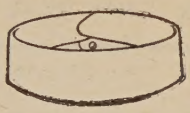

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Correspondence

A good part of the territory covered by the new group is mission territory while the rest is made up of the dioceses of British Columbia; with the exception of a few city parishes, these dioceses could be rightly called missionary dioceses.

Bishop Henri Routhier, O.M.I., coadjutor of the Vicar Apostolic of Grouard, Alberta, and Bishop Anthony Jordan, O.M.I., Vicar Apostolic of Prince Rupert, B.C., have approved this new society. Father Joseph Forget, O.M.I., Rector of the college at Falher, Alberta, is the President of the society. The Vice President is Father Fernand Thibault, O.M.I., Rector of St. John College, Edmonton. A missionary of the Vicariate Apostolic of Prince Rupert has already been named Secretary-Treasurer.

The St. Joseph Society has adopted three students; two brothers, members of a family of sixteen, are now studying at Notre Dame College, Falher; while the third attends the University of Ottawa. Many others could benefit by it, if help was obtained.

Any benefactor willing to contribute funds or aid to the maintenance of one student can get in touch with me, and I will gladly forward without obligation information about organization, work of said society and means of helping students from the Canadian Northwest.

Sincerely yours,
Paul-Emile Sanschagrin,
O.M.I.

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